

**Translating Destination Images as a  
Re-presentation of Multiple Identities:  
Comparing the Chinese-to-English Translations of  
Four Tourism Websites**

**Chung-yan Kong**

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**School of Literatures, Languages and Cultures**

**The University of Edinburgh**

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## **DECLARATION**

I hereby declare that the work presented in this thesis, which I submit for assessment on the programme of study leading to the award of Doctor of Philosophy, is my own and has not been taken from the work of others except where such work has been cited and/or acknowledged within the text of my work. None of the work herein has been submitted in candidature for any other degree or professional qualification.

Chung-yan Kong

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## **ABSTRACT**

This thesis argues that website translations can be taken as a form of social control striving to achieve certain political or economic ends by the website owners from a self-representation perspective. Studying the Chinese-to-English translations of the destination sections in four tourism websites, this study aims to derive interpretations as to how the act of translating formulates multiple self-representations, which may be seen as ideological attempts to influence the perceptions of target-text audiences.

This thesis has two main parts. The first, Chapters 1 and 2, outlines the research objectives, background information and the conceptualisation of the four cases, and a two-stage comparative method working within an integrated theoretical framework. The second part, Chapters 3 to 5, comprises the empirical findings, discussing how features of discourses hypothetically prominent in a particular dimension of the website context may come to manifest different identities of the website owners. The translation strategies for these features are examined to identify the aspects of these identities changed in the self-representation contexts.

Chapter 3 hypothesizes that the common context of the websites is dominated by tourism discourse and other associated discourses. The translation strategies for discourse features expressing a set of shared identities of the website owners suggest that the concepts of consumerism and commodity advertising are re-formulated in the translations. Chapters 4 and 5 discuss further identities of the owners manifested in the diverging sub-contexts of the websites, and underline aspects of these identities foregrounded in the translations. Chapter 4 highlights the diverging organisational identities of the official and corporate websites. The translation strategies for certain organisational features show that different organisational stances, different beneficiaries and different business rivals of the two categories of websites are emphasised in the translations. Studying the identity of being ‘Chinese people’ formulated by certain re-presented features of local discourse, Chapter 5 points to the differences between the national images re-presented by the China websites and the regional images foregrounded by the HK websites in their translations. Finally, the conclusions summarize various notions relating to the multiple identities re-formulated in the self-representation context, as well as their economic and political implications.

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## LIST OF ABBREVIATIONS

AD	Advertising discourse
CCP	Chinese Communist Party
CDA	Critical discourse analysis
China	Mainland China
CNTA	China National Tourism Administration
<i>CNTA.gov.cn</i>	The name of the website of CNTA
COC	Context of culture
COS	Context of situation
CTS	China Travel Service Limited Company
<i>Ctshk.com</i>	The name of the website of CTS
Ctrip.com	The name of the online tourism agency Ctrip.com
<i>Ctrip.com</i>	The name of the website of Ctrip.com
<i>DiscoverHongKong.com</i>	The name of the website of Hong Kong Tourism Board
DTS	Descriptive translation studies
FG	Functional grammar
HK	Hong Kong
HKTb	Hong Kong Tourism Board
SA	Source-text audience
SL	Source language
ST	Source text
TA	Target-text audience
TC	Tourism Commission
TD	Tourism discourse
TL	Target language
TT	Target text

## CHAPTER 1: INTRODUCTION

### 1.1 Research objectives

This thesis aims to examine the translation strategies for tourism websites as a *re*-presentation of the multiple identities of their owners.<sup>1</sup> The study seeks to argue that the translations do not necessarily serve merely as pre-departure information catering for the target audience (TA). From a *self* or the website owners' perspective, the translations can be considered as a form of social control striving to achieve certain political or economic ends of the website owners. This ideological attempt<sup>2</sup> may take the form of presenting a set of identities<sup>3</sup> to create impacts on the perceptions of the *assumed* audience. To tie in this concept of power with the notion of *self-representation* with reference to the website translations, this thesis underlines that certain aspects of the website owners' identities in the source texts (STs) are re-presented by the website owners by means of translation in the target texts (TTs) in order to achieve certain political or economic objectives. To understand how various ideological attempts are made through the act of translating, this thesis will compare the Chinese-to-English translations of four tourism websites in the subsequent chapters. Of these four case studies, two are China-based (China websites) whereas the other two are Hong Kong-based (HK websites), both official and corporate websites. By studying the relation of the varied translation strategies with the immediate contexts of the websites, it is expected that certain contextual factors that may account for the strategies, particularly those related to political and economic power, may be illuminated.

The discussion in this chapter aims to facilitate understanding of the aspects of

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<sup>1</sup> The notion of *re*-presentation and the act of *re*-presenting the website owners' identities from a *self* perspective are given specific meanings in connection with the act of translation throughout this thesis. The meaning of *re*-presentation in this thesis focuses on the prefix 're-' and emphasises the act of transforming or shifting the style of certain socio-cultural references from the STs into the TTs. As for the *self* perspective, it sheds light on how one presents his or her images to others, both consciously and unconsciously, from his or her own perspective. These two notions will be discussed in detail in Section 2.3.1.

<sup>2</sup> See Section 2.3.1.1 for the specific meaning of ideology used in this thesis.

<sup>3</sup> The concept of 'identity' or 'self-image' used in this thesis is slightly different from its dictionary meaning, which usually refers to the set of ideas one has about one's own qualities and abilities ('self-image'). This concept used in this thesis is also different from what members within the website owners' cultural community generally perceive about themselves, and even what the owners perceive about themselves in reality. In this thesis, the 'identity' of the website owners refers to a set of characteristics or images the website owners present to the intended audiences, and expect them to perceive, as observed in the STs and TTs.

rationale behind the methodological and theoretical framework of the study, which will be outlined in Chapter 2. While the first half of this chapter will give a detailed account of the initial motivations and the expected outcomes of this thesis, the second half will provide some basic information of the case studies and the reasoning behind the selection of data.

### **1.1.1 Initial motivations**

The three main concerns of this study highlight three areas that require further research. They include the use of a self perspective to study website translations, the political or economic power manifested in the translation of tourism materials, and the multiple identities re-presented by website translations. To explore these topics, Section 1.1.1.1 will discuss the importance of discourse features re-presented in the TTs and of distinguishing their meanings interpreted from a self perspective from those interpreted from others' perspectives. Section 1.1.1.2 will explain how website translations can be seen as being governed by political or economic power. Section 1.1.1.3 will suggest why it is necessary to understand the relation of the discourse features with the website owners' identities, and that of the translation strategies for such features with their immediate contexts.

#### **1.1.1.1 Website translations from a self perspective**

One major reason for studying the website translation from a self perspective concerns the inadequate attention paid by current research to some important aspects of website translations. With a growing demand for bilingualising or multilingualising websites and substantial research on website translations, much of the research focuses on the studies of translation, localisation and globalisation, or even the implications of translation technology. Scholarly works include the publications of Michael Cronin (2003), and Minako O'Hagan and David Ashworth (2002); and articles by Patrick Cattrysse (2001), Julie McDonough (2006) and Delia Chiaro (2004). Many articles have even been contributed by members within the localisation industry, including articles by Bert Esselink (1999, 2001) in the journal *Language International*, and discussion of Ditaranto Edna (2005), Howard J. Bender (2004), Erich Schildhauer (2004) and Jack Halpern (2004) in the journal *Multilingual Computing & Technology*. Some research even focuses specifically on the evaluation

of the localisation industry in China (David Shadbolt 2004; Donna Parrish 2004; Paul Denlinger 2005; Jacques Vallin 2005; John Freivalds 2005; Tom Edwards 2005). It has been argued that academic research on translation technology may help improve the performance of some translation tools widely used by the localisation industry at present. This aims to increase the efficiency of the translation process by speeding up the production of the translated texts and improve their accuracy. Consequently, less time and human effort would be used for producing translations of better quality. As Chris Langewis suggests, translation tools enhance the ability of humans, as they provide timely translations of high quality in a cost-effective manner (2004: 3). Yet, on website translation, such research does not pay much attention to studying how multiple interpretations of cultural messages embedded the translations are related to their socio-cultural contexts. Given these limitations of machine translation, many studies start addressing an awareness of cultural aspects in website translations.<sup>4</sup>

Despite an increasing concern about the cultural issues arising from website translations, much of the academic inquiry seems to focus on the ‘customer’ side. These studies focus exclusively on the need to adapt or tailor the cultural contents in the ST of a website to the target culture (Zeff and Aronson 1999: 286; McDonough 2006: 90). Some studies even emphasise the need to identify the demographics of Internet users (Novak and Markiewicz 1997: 31, 81). Not much effort has been made to study how website owners may benefit from the act of translating by re-presenting a set of socio-cultural identities to their TA.

Another reason for focusing on the website owners’ perspective on studying website translations is that adapting their cultural nuances can be considered as an important marketing strategy that serves the business ends of the website owners. As Mathieu Guidère points out, an existing problem in international advertising is that whenever certain socio-cultural references have to be adapted to consumers in the target culture for effective communication, there is often a lack of consideration of the ultimate marketing functions (2001: 2).<sup>5</sup> This observation suggests that seeing

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<sup>4</sup> See Neil Payne’s article on ‘Culture and Website Localization’ (n.d.) for detailed discussion on the cultural aspects of website translation.

<sup>5</sup> The discussion of Guidère focuses on the translation of international advertisements rather than website contents. Yet, they can be interconnected in the sense the four case studies are positioned within a promotional context, and their translations are initially hypothesised as a form of

the adaptation of certain cultural references in the STs as purporting to conform to the TA's expectations may reveal only one side of the story. From the perspective of the website owners, the adaptation can be seen as serving promotional purposes. In this sense, website translations can be seen as an advertising artifice supporting an ideological attempt to guide the TA's perception of website owners in ways favoured by the latter.

This notion of self-representation evolves around how website translations can be conceptualised as immediate records of the self-images that the website owners prefer to present to the international community. While the meanings of certain re-presented expressions interpreted by the TA are often difficult or even impossible to pin down,<sup>6</sup> the website owners' perceptions of their own socio-cultural values and stances, both consciously and unconsciously, can be inferred from the translations and previous studies on similar texts.

To infer the website owners' possible perceptions of their multiple identities presented in the website translations, this thesis looks for a wide range of scholarly works, which examine materials similar to the website texts. They include studies on the social meanings of tourism language by Graham M.S. Dann (1996), Malcolm Crick (1989), N. Frey (1994), John Urry (1990, 1991) and Erik Cohen (1988); the ideological meanings of some prominent media and advertising features by Philips and Jørgensen (2002), Delin (2002), Norman Fairclough (1989, 1992, 1995), M.A.K. Halliday (2004), Todd, Loreto and O'Donnell (1991), Geoff Thompson (2004), Nomura Masa (2000) and Jan Renkema (1993); research on discourse features from the perspective of critical discourse analysis by Roger Fowler (1996); and discussions on the implications of certain translation strategies from a translator's perspective by Javier Franco Aixelá (1996) and Theo Hermans (1988). Scholarly works which shed light on the meanings of certain organisational features to be discussed in Chapter 4 of this thesis include: the studies of Van Leeuwen (1995), and Morales-López, Prego-Vázquez and Domínguez-Seco (2005), on promotional materials by tourism authorities; the study on practices in professional organisations by Scollon and Scollon (1995); Kenneth Burke (1966)'s research on certain discourse

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international advertisements released through the Internet.

<sup>6</sup> This argument concerning the unspecified nature of Internet users presumed by media discourse will be discussed in detail in Section 2.2.2.2.

features used by a tourism organisation; remarks on the official status of Hanyu Pinyin by Chappell (1980); and the discussion on HK place names by Kau-Tsoi Yiu (1999). The socio-cultural implications of certain Internet features will also be noted based on the study of Ananda Mitra and Elisia Cohen (1999). Some scholarly research, namely, a study by Wang Hongyi (2003) on the international images the Chinese government intends to build in a foreign context, will also be discussed in Chapter 5. This chapter will also draw on the studies on the political and economic purposes of censorship and self-censorship by Shanthi Kalathil (2003) and Nina Hachigian (2001); Yingjie Guo's (2004) discussion on various meanings of references to Confucius and Victor N. Shaw's (1996) views on the potential political undertone of such references from the perspective of the Chinese government; the meanings of certain cultural references from the views of some Hong Kongese interviewed by Rey Chow (1992), JS Perry Hobson and G. Ko (1994), Hobson (1997), Mok C. and Dewald B. (1999), Alastair Pennycook (1998); as well as remarks on HK's hybrid culture by Gordon Mathews (1997), Rey Chow (1992), Allen Chun (1996), Letty Chen (2006), Joan C. Henderson (2002), and Flowerdew, Li and Miller (1998), who have been researching Hong Kongese views on the socio-cultural status of HK and its relation with China. In short, focusing on the study of website owners' perceptions grows out of a claim that views the translated texts as primary evidence of the website owners' perspectives on their own identities.

#### **1.1.1.2 Website translations as manifestations of political or economic power**

The ideological functions of website translations noted above also suggest that the four tourism websites can be studied as instances of promotional travel texts, which provide audiences with pragmatic and informative reference. On submitting this scholarly area or translations as such to a critical study, however, much research on their pragmatic functions focuses on quality assessment and the improvement of training for translators specialised in this type of material, with tourism materials being studied mainly in printed form. These scholarly studies include the works of Dorothy Kelly (2000) and Mary Snell-Hornby (1999). Not much attention has been given to examining how such promotional materials positioned within a self-representation context and presented on the Internet can be considered



manifestations of political or economic power.

One may suggest that, since this type of tourism promotional texts seems more informative than explicitly manipulative travel advertisements, it may simply aim to benefit their readers by providing them with information they expect. Yet, some previous research studying tourism language from a sociolinguistic perspective suggests that the language (see Dann 1996), which is shown to be used also in the website translations, can be more than a linguistic carrier of factual and entertaining information. Within the tourism setting, the language of tourism *per se* can be taken as a form of social control. Central to this notion of power is an economic incentive to increase the profits and hence maintain the survival of a single tourism organisation or even the entire tourism industry in a specific country.

Yet, the ideological functions of the tourism language cannot be inspected without linking those discourse features to the context in which they play their roles. The notion of context is decisive in that it may endow certain linguistic features typical of those seemingly ‘innocent’ tourism texts with social power (Fairclough 1989: 26-27). This particular view of Fairclough in critical discourse analysis considers certain linguistic features used within a particular type of social activity (i.e. discourse type) as discourse features that may carry specific ideological functions meant to exercise social control (1989: 33-36). The ideological functions of these discourse features, however, are particular to the discourse type and the situational context in which they are used (ibid 149). For this reason, studying the social condition allows analysts to interpret and explain the potential meanings of the features, in particular their ideological functions that are meant to exercise political and economic power (ibid.). In other words, studying the website translations as instances of the socio-cultural activities within their specific context implies that the translations have to be studied as discursive practices against their specific contexts (see Section 2.3.2.1). Also, efforts have to be made to investigate the socio-cultural forces that may account for the varied translation strategies.

### **1.1.1.3 Multiple identities re-presented by website translations**

As far as the translational context of the websites is concerned, one may ask whether the translation strategies indicate that they are governed by a similar set of prevalent socio-cultural factors. This assumption is based on an initial observation that the four

tourism websites are all positioned within a shared context of advertising and tourism. They are launched by tourism organisations run by people who carry multiple co-existing identities – being members of the tourism industry and people native to China. Within the translational or self-representation context, the website owners who carry these hypothetically common identities may attempt to present *themselves* to the assumed TA, who may be considered by the website owners as *outsiders*.

Yet, are there any diversities underlying these supposedly similar socio-cultural assumptions governing the re-presentation of the website owners' identities within this common context? The answer is crucial in the sense that it may indicate the existence of varied sub-contexts, and hence contextual factors that complicate the translation strategies for the websites. Given the initial observation of the variations of the tourism organisations in terms of their typology, it is worth making an effort to look into how such differences can be manifested in the diverging translation strategies, as well as the different socio-cultural factors the strategies foreground within various translational sub-contexts of the websites.

### **1.1.2 Expected outcomes**

#### **1.1.2.1 To raise awareness of the existence of power discourse**

Regarding the motivations mentioned in Section 1.1.1, it is expected that this thesis may increase a sense of awareness of the possible existence of political or economic power governing the translation strategies for website texts on tourism promotion. In other words, this study may be of interest to cultural analysts or researchers in translation studies or related disciplines, such as sociolinguistics and cultural studies, and specialists in information technology collaborating with experts interested in cultural issues related to machine translation. This study may give insights into the multiple identities constructed by various socio-cultural references prominent in different dimensions of the website contexts, an additional credit to human effort dedicated to studying these complex issues.

This thesis draws on non-textual and textual evidence from the websites but outside the corpus of this study to hypothesise the diverging identities of their owners and the existence of some prominent discourses in different dimensions of the

website context.<sup>7</sup> For instance, the general context in which the websites are positioned suggests that media, advertising and tourism discourses are likely to prevail within the websites' common context. Moreover, the various business objectives of the organisations that run the websites suggest that organisational and even professional discourses may also prevail in the translational context. This notion of discourse may help identify textual features typical of these discourses and anchor meanings to them specific to the website context. More importantly, the ways in which those discourse features are *re*-presented may suggest whether they correspond to certain discourse objectives or have contextual significance, particularly those associated with socio-political power, in the self-representation context. In other words, the strategies for translating the features of these discourses may demonstrate that certain political or economic power has been imposed on the contexts to achieve some objectives, both stated and unstated.

### **1.1.2.2 To provide an alternative perspective to study the translation of pragmatic texts**

Studying the ideological functions of the translations to understand how they manifest socio-political power imposed on this type of seemingly 'innocent' texts through translation, as mentioned in Section 1.1.1.2, may also widen the horizon of translation studies. The findings will demonstrate how certain translational strategies are related to certain socio-political motivations significant to the website contexts. Nevertheless, evidence provided in this study is by no means exhaustive. The study aims to provide only plausible explanations inferred from the context, together with testable hypotheses, as a point of departure for further research on this kind of pragmatic texts.

In addition, this study provides an alternative approach to studying factors that may govern the translation strategies based on contextual evidence. This approach may save one from investing much research effort in surveying the myriads of perceptions of the unspecified Internet users. This is particularly useful when it is difficult or even impossible to approach the translators or editorial staff involved in the translation projects to enquire into the production process of website translations.

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<sup>7</sup> The aspects of rationale behind the study of the website contexts, their hypothetically dominant discourses and the associated features will be discussed in detail in Sections 2.3 and 2.4.

Even if these members of staff agree to be interviewed, what they actually reveal or are willing to disclose does not necessarily reflect both their intentional motivations and choices made unconsciously based on their existing knowledge. Although this type of secondary evidence obtained from the corpus and information related to the websites seems indirect, their significance may suggest some implicit and yet significant socio-cultural considerations, which can be too sensitive to disclose from the website owners' points of view. These implicit motivations may also contribute to the translational norms. In this sense, this alternative method for deriving contextual explanations for socio-cultural references identified in the websites from previous studies on a similar context may not only offer a solution to the inaccessible first-hand information but also help discover more significant issues.

## 1.2 The four case studies and the data sets

To understand how website translations can be viewed as serving ideological functions by re-presenting multiple identities of the website owners, the Chinese-to-English translations of four bilingual or multilingual Chinese destination websites have been selected as case studies.<sup>8</sup> Of these four case studies, two are China-based (China websites) whereas the other two are Hong Kong-based (HK websites).<sup>9</sup> For the two HK websites, the official website, *DiscoverHongKong.com* (<http://www.discoverhongkong.com>), is run by the government-funded Hong Kong Tourism Board (HKTB); and the corporate website, *Ctshk.com*,<sup>10</sup> is run by a travel agency China Travel Service (CTS). As for the two China websites, the government site, *CNTA.gov.cn*<sup>11</sup> (China.Travel: China Tourism), is run by the China's National Tourism Administration (CNTA); and the corporate site *Ctrip.com*<sup>12</sup> by an online travel agency called Ctrip.com.

The reason for selecting these four cases is that their Chinese-to-English

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<sup>8</sup> In his case study of destination website of the Virtual Yakima Valley, Michael Shapiro distinguishes destination websites from other types of tourism websites, and notes that this category of websites aims to promote 'specific destinations, from national tourist boards to finely crafted local sites' (1997: 213-14).

<sup>9</sup> For simplicity, 'HK websites' and 'China websites' will be used throughout this thesis.

<sup>10</sup> 'China Travel Services (H.K.) Limited.' *China Travel Services (H.K.) Limited (English version)*. Online. Internet. Accessed on 11 March, 2006 (<http://www.ctshk.com/>)

<sup>11</sup> 'CNTA in Brief.' *CNTA.gov.cn*. Online. Internet. Accessed on 4 May 2008 (<http://en.cnta.gov.cn/lyen/2cnta/about.htm>)

<sup>12</sup> 'Leading Online Travel Service in China Specialized in Discounted Air Ticket and Hotel Reservation.' *Ctrip.com*. Online. Internet. Accessed on 13 January, 2006 (<http://english.ctrip.com/>)

translations can manifest both common and diverging identities of the website owners. As mentioned earlier in Section 1.1.1.3, owners of the four websites seem to share more or less the same socio-cultural background. In view of their status as being members of the tourism industry, the four organisations all strive to promote China as a country popular among tourists and call for more overseas tourists to visit the country regardless of the nature of each organisation. In terms of the status of being Chinese, HK becomes a part of China in terms of national sovereignty when this region was returned by Britain to China on 1 July 1997.<sup>13</sup> In this regard, all the website translations may be expected to convey a coherent set of images of being ‘Chinese’ to the assumed TA (see detailed discussion in Chapter 5).

Yet, the different organisational and domestic sub-contexts of the websites, as informed by their typology, entail diverging organisational and local identities of the website owners. In other words, the general difference between the official organisations and the tourism agencies, in that the former belong to the public sector whereas the latter belong to the private, may suggest the different organisational identities of the official and corporate websites, which are likely to be reflected in both STs and TTs. Further investigation can, therefore, be undertaken to understand how these contextual differences are manifested in the translation strategies.

Another contextual difference concerns the possibly different perceptions of ‘Chineseness’ by the owners of the China and HK websites. This is because although HK is now physically, geographically and politically a part of China, it was a British colony for more than 150 years. The long period of separation is likely to have resulted in different ways for the people of HK and China to perceive and re-present themselves by means of translation and in the STs. These different perspectives suggest that the English translations of the China and HK websites may construe distinct identities manifesting the difference between a national and a regional cultural status. A regional (HK) identity is likely to be re-presented in the TTs of the HK websites, as distinct from a national (China) identity re-presented in the China websites.

Given the above considerations, it is important to further examine how the translation strategies for the websites show the ways in which these hypothetically

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<sup>13</sup> The official name of the HK region is the ‘Special Administrative Region of Hong Kong.’

diverse identities are re-presented in the TTs as diverging from the STs. The following sections will provide some background information on the selection criteria of the data sets to facilitate a close scrutiny of the various translational contexts and the corresponding translation strategies in the subsequent chapters.

### **1.2.1 Selecting website components: the destination section**

Of all website components, only textual contents of the destination sections and their linked web pages were consulted.<sup>14</sup> Other website sections, such as the homepage and the web page containing a brief introduction and contact details of a website were excluded from the study. The reason for focusing on the destination section concerns both limitations of data collection and the relation of the textual contents in the destination section with the objectives of this thesis.

#### **1.2.1.1 Core components**

Two major selection criteria may explain why the destination selections were selected: whether data of a similar nature is available in all the websites and whether the data may provide sufficient linguistic references as important realisations of the hypothetically dominant discourses.

Most tourism websites contain a variety of contents. On discussing website translation, Esselink highlights the heterogeneous nature of website contents (2001: 18). The contents are usually placed in separate sections, written in different textual styles and with different communicative functions. For instance, textual contents in sections incorporating information of travel packages, ticketing or accommodation are usually quite straightforward and informative. The contents of other sections such as destination sections are often full of expressive and persuasive language.

To fulfil the above criteria, data sets to be collected were preferred to be part of the fundamental rather than optional contents of a website. Fundamental contents include the historical or cultural background of a country, information on a tourism organisation, its contact details, as well as details of places featured in the destination sections. These contents are not only available in the four websites but also subject to less frequent update.

Optional contents in the four websites, on the other hand, include information

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<sup>14</sup> Reasons for focusing on the study of textual contents will be discussed in detail in Section 2.2.

about seasonal events and activities that are highlighted on their homepages, a local search engine and an electronic system for booking tickets and accommodation. This type of practical information is more common on the travel agents' websites.

Referring to the case studies, the two official websites do not provide any detailed information such as prices of travel packages, transportation and accommodation. Besides, this type of information is subject to frequent updates. This fluid nature of the optional contents may create difficulties in data collection and comparison between the websites. For instance, the seasonal highlights on *DiscoverHongKong.com*'s homepage are updated from time to time, with substantial changes in both content and layout. As a result, the data sets would be subject to frequent and substantial changes and the findings would never be updated. Besides, this type of contents usually varies considerably from website to website, make it difficult to form a comparable basis for the textual contents among the websites. To solve this problem, initial observation focused on fundamental contents.

Up to this point, one may query why the contents of the websites' homepages were excluded from the data sets. Since a homepage is available in each of the case studies and highlights the most important information of the entire website, it seems necessary to include their homepage in this study. As Askehave and Nielsen point out, a homepage can be considered an official gateway to a website and performs important functions such as introducing general contents and providing enticing pieces of information (2005: 9). However, the homepage of some of the websites is subject to frequent updates. Its information is, therefore, relatively 'unstable.' Moreover, a homepage may not carry as many discourse references as those embedded in the destination sections, which are crucial in manifesting the multiple identities presented by the website owners.

Among the website sections that carry fundamental contents, destination sections provide a more stable source and the largest pool of socio-cultural references relevant to not only the destinations but also the socio-cultural identities of the website owners (see Section 1.1.1.3). As noted by Choi, Lehto and Morrison, such sections are significant in the sense that they are widely accepted as an integral influence on the traveler's decision process and consequently travel habits (Baloglu and Brinberg 1997; Gallarza, Saura, and Garcia 2002; Rezende-Parker, Morrison,

and Ismail 2003; Stabler 1987; qtd. in Choi, Lehto and Morrison 2007: 119).<sup>15</sup> They carry a large amount of socio-cultural references that may reflect how the website owners shape their own images in the English translations in order to impact on the TA. This view suggests that the website owners may consider the destination sections as an important part of the website to present some self images that may motivate audience to travel or impress upon them with certain images of the host. As such, the contents in the destination sections can be considered ideal as the main object of study. Given these considerations, contents of the homepage of the websites were also excluded from the data sets of this thesis.

### **1.2.1.2 Part of destination sub-sections excluded**

To facilitate comparison and for analytical purposes, tourism destinations of HK featured in the China corporate website, *Ctrip.com*; places of mainland China featured in the HK corporate website, *Ctshk.com*; and a particular destination sub-section in the China official website, *CNTA.gov.cn*, were excluded from the data sets. It can be argued that, if this study aims to study the website owners' identities reflected in the translated texts, these materials should not be excluded from the corpus since they may also reflect the self-images of the website owners. Nevertheless, the aspect of rationale for excluding the materials from *Ctrip.com* and *Ctshk.com* is based on the need to formulate a comparable basis of self-images projected by the websites, while the decision to exclude the sub-section of *CNTA.gov.cn* is supported by evidence showing the lack of originality of its contents.

First of all, initial findings of these two corporate websites showed that *Ctshk.com* and *Ctrip.com* feature tourism sites in both HK and China. Since these two websites were positioned in a similar socio-cultural context as noted in Section 1.1.1.3, features characterising HK and China in these two websites may all be considered as symbolising the host country or region. Besides, the features may all project the website owners as Chinese people, members of the tourism trade, representatives of a tourism organisation and advertisers. Given this assumption, it could be argued that if the sections featuring places of China in the English version of *Ctshk.com* and those featuring places of HK in *Ctrip.com* were also included in

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<sup>15</sup> The authors of this article do not provide page reference of the primary sources, but their full references are given in the bibliography of this thesis.



this study, the findings could be more comprehensive and help gain more insight into the varied definitions of 'self.' This is because owners of the China websites and those of the HK sites may define 'self' in different ways. Their findings might help substantiate the claim that the websites are projecting 'self images' by showing that the images of the places of HK and China projected by the China websites and those by the HK websites were different.

In order to form a comparable basis to achieve this end, tourism destinations of both China and HK have to be available in each of the websites. Yet, such data relevant to highlight these different points of view are unavailable in the two official websites. In other words, they do not feature places of both China and HK. The official websites, despite their comparatively larger scales, *DiscoverHongKong.com* introduces only places in HK. These places, however, are entirely excluded from *CNTA.gov.cn*.

The selection of tourism destinations in the two official websites shown above seems to support the premise mentioned in the previous paragraph that the China and HK websites may define 'self' in different ways. The official HK website might consider the 'self' images of HK as best illustrated by only places in HK whereas the official website of China might consider China's 'self' images as best projected by only tourism destinations in China.

Turning now to the exclusion of materials from *CNTA.gov.cn*, this decision was taken because further research showed that its contents were by no means original but came from another website. Prompted by the low degree of resemblance in contents and structures between the assumed STs and TTs of the sub-section 'World Heritage,'<sup>16</sup> further netsurfing and study into the website contents suggested that almost all textual contents of the TTs closely resemble certain articles of two external websites: *Grandland International Landscape Canada*<sup>17</sup> and *CRIEnglish.com*.<sup>18</sup>

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<sup>16</sup> See the discussion on *assumed* translations within the descriptive framework of Gideon Toury (1995: 33) in Section 2.4.1.3.

<sup>17</sup> Belonging to the company Grandland International Landscape Canada, which runs businesses on tourism and real properties in China, this bilingual website purports to serve as an interface of communication providing news on these two business domains in China. ('*Grandland International Landscape Canada*').

<sup>18</sup> *CRIEnglish.com* is a multilingual state-run English website of China Radio International (CRI), which was established in 1941. It presents itself as the only overseas broadcaster and one of the three central media organisations in China. The 'About Us' web page of *CRIEnglish.com* notes that it provides both Chinese and international information, including program transcripts, illustrations and

Since both *CRIEnglish.com* and *CNTA.gov.cn* are state-run and hence affiliated with the Chinese central government, the textual contents in the target-language (TL) version of the ‘World Heritage’ of *CNTA.gov.cn* may come from *CRIEnglish.com*. Since other contents of the TTs of ‘World Heritage’ were also found identical to another sub-section ‘Excellent Lines’ of *CNTA.gov.cn*, such contents are unlikely to be so original as to indicate the socio-cultural preferences of the website producers. For this reason, data from ‘World Heritage’ was not included in this study. In short, considering this initial observation, the aspects of rationale behind the delimitation of the data, and the research objective that focuses on the re-presentation of self-images, only sections featuring HK places in the *Ctshk.com* translations and those featuring China destinations in *Ctrip.com* were selected for comparison.

### 1.2.2 Language versions selected

Given the availability of multiple and various Chinese and English versions in some of the websites, it is necessary to further specify how the selection criteria of an English or Chinese language version can meet the objectives of the thesis. First of all, although six English versions are available in *DiscoverHongKong.com*, only the international English version was consulted as the assumed TL version.<sup>19</sup> This particular English edition was selected at the initial stage of the study because it is similar to the English version of the other three websites in that they all have unspecified audiences who prefer to access the English version rather than other available language versions of the websites.

It can be argued that it could be more useful to the study of a website if a language version showing a more specific group of TA was used as the corpus. Yet, in light of the comparative approach of this thesis (see detailed discussion in Section 2.4.2), it is more important to find a comparable basis by choosing English versions

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English radio programs (‘*CRIEnglish.com*’).

<sup>19</sup> Compared with the other websites that provide only one English version, *DiscoverHongKong.com* provides more than one English version. This is indicated in a language bar shown at the bottom of the website’s homepage, which provides clickable buttons to access versions in, among other available languages, English for audiences from the international community, the United States of America, Australia, Canada, South East Asia and the United Kingdom (<http://www.discoverhongkong.com/login.html>). From the perspective of the Internet users, the website’s multiple English language versions may cater for Anglophones from various English-speaking countries. This assumption, however, may not be consistent with the unspecified nature of the assumed TA from the website producers’ perspective. The aspects of rationale behind this assumption and its socio-cultural significance will be discussed in detail in Section 2.2.2.2.

that target a similar group of TA. They are considered similar mainly because of their unspecified nature. Evidence from Section 2.2.2.2 will show that these English versions do not target an English-speaking audience from a specific country but simply cater for audiences from ‘the international community.’ These audiences are undifferentiated in terms of their geographical locations, native languages and nationalities but are likely to prefer to access this particular English version of the website.

As for the source-language (SL) version consulted from *DiscoverHongKong.com*, only the traditional Chinese version rather than the simplified Chinese version is consulted. The decision to consult only the traditional Chinese version as the SL version of the HK website was underpinned by a concern about a possible connection between the regional significance of the scripts and their use in the HK website. Considering the official status of the traditional Chinese scripts in HK as opposed to the use of the simplified Chinese scripts used in China, the availability of the traditional Chinese version could imply that the website owner wants to stress the regional status of HK with the use of its official Chinese scripts. Since such data may reflect how the website owners re-present their cultural identity, this cultural concern became the major criterion for selecting the SL version from each website.

Correspondingly, the traditional Chinese version in the corporate HK website, *Ctshk.com*, was also selected as its SL version. Yet, this conclusion was made due to a consideration that no alternative Chinese version, namely, the simplified Chinese version, is available at this website. As for the SL version of the China websites, only their simplified Chinese version was consulted because the two China websites use only the simplified version. This is also in accordance with the cultural significance of the simplified Chinese scripts.

### **1.2.3 Synchronic comparison**

The aforementioned data sets were collected between March and July 2006 and will be compared in Chapters 3 to 5 using a synchronic approach rather than a diachronic one. The major reason is that this thesis aims to compare the translation strategies for four tourism websites, and to find out various socio-cultural factors that may govern their translation strategies over more or less the same historical period. One principal

concern of the comparisons is to explore the diverging sub-contexts of the websites and the different identities of the website owners, as well as the socio-cultural factors that may govern the re-presentation of these identities. Excluding diachronic factors arising from historical developments, a synchronic comparison will thus be useful for underlining the diverging sub-contexts of the websites and identifying these socio-cultural contextual factors that may govern the strategies for re-presentation within a particular period of time.

Another reason for adopting a synchronic approach concerns the feasibility of collecting the necessary data within the time constraints. This reason explains why in-depth research into the potential historical factors in each of the websites' socio-cultural context was not undertaken. A diachronic approach usually requires observation as to how the translation strategies for a website change over a significant period of time, followed by careful inquiries into possible socio-political factors emerging from the historical context that may lead to changes in the translation approaches over time. In fact, initial observation of the websites also indicated the possible existence of some historical considerations that might have led to considerable changes in the contents of the destination sections of some of the websites. For instance, the sub-section 'Colonial Attractions' introducing some of HK's tourism features of distinctive colonial style can be found in *DiscoverHongKong.com* at an earlier stage of the study. Yet, this sub-section was then entirely removed due to a restructuring of the section on the first of January, 2009.<sup>20</sup> Another example is the SL version of *Ctshk.com*, whose destination section has undergone extensive changes after the relevant data for a synchronic comparison had been collected in 2006. These large-scale updates in various websites may be due to many possible factors. For instance, the restructuring of *DiscoverHongKong.com* might reflect political influence from the local government after HK was handed over to China in 1997. The removal of the abovementioned section and the redistribution of its contents to other sub-sections could be motivated by a political intention to undermine the image of HK as a former British colony.

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<sup>20</sup> Wilson Tam, 'Chinese-English Translation of DiscoverHongKong,' an official e-mail reply from HKTb's Corporate Communications and Public Relations Unit to an earlier enquiry dated 6 July, 2010 from the author on the reasons for removing the sub-section 'Colonial Attractions' from the destination the website in 2006, 7 Jul. 2010.

To acquire relevant data and information for explaining such changes in the translation strategies, one may either contact directly the tourism organisations concerned for primary evidence or observe data and collect information about their TA. The former approach seems to be more useful in understanding the actual decision-making and production styles of the translations. To verify with the organisations, repeated attempts have been made at the initial stage of the research to email inquiries to the editorial, marketing divisions, or customer services divisions of the tourism organisations on their general production process, direction of translation, translation guidelines and the possible affiliation with other tourism organisations in either the public or the private sector. However, no clear answer to any queries, including those about people involved in the translation process, has been obtained. Only the HKTb has briefly replied that the translations are carried out in both directions.<sup>21</sup> The inaccessibility of such fundamental information, not to mention each updated version of the websites over a significant period, made it impossible to acquire data before this research began and to undertake a diachronic study of the translation strategies.

One possible solution to the above problems might have been to keep track of any updates, especially changes in the self-images construed by the translations, of the websites for a significant period of time. This method, however, has two major defects as to its suitability for a diachronic comparison. First of all, even though the websites were closely monitored *during* the research period, previous versions which had been updated before the research was carried out were no longer available. Given the difficulty of obtaining primary information directly from the website owners, it would be also unlikely that these versions would be available from the website owners. In this sense, the problem of accessing the relevant data remains unsolved. Another obstacle for a diachronic study would be the huge amount of time and effort required to monitor the frequency of updating the websites due to the vague indications, if any, of the date of the latest update on the websites. This increases the difficulty of tracking changes made to the websites. With reference to

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<sup>21</sup> Richie Heung, 'Translation of DiscoverHongKong,' an official e-mail reply from HKTb's Corporate Communications and Public Relations Unit to an earlier enquiry dated 26 May, 2006 from the author on whether the English editions of the website are translations from the traditional Chinese version, 26 May 2006.

the case studies, *DiscoverHongKong.com* was the only one of the four websites that indicated the date of the latest update on its web pages during the analytical stage of this thesis.

Moreover, it is usually the case that changes are not made to all web pages within a destination section but to only some web pages or either the SL or TL version of a particular web page within the destination sections. Even if the date of the latest update was shown on every web page of all the four websites, a huge amount of time and effort would have been needed to carefully monitor any changes to the contents in both the SL and TL versions at regular intervals in view of the size of the two official websites. Due to the time constraints of completing this thesis and the difficulty of securing input from the organisations under study, tracking the frequency of updates and the changed contents was deemed impracticable.

### **1.3 Research questions**

In light of the objectives pinned down in Section 1.1, this research aims to draw on the four case studies to answer a principal question – to what extent the website translations can be considered expressions of power from the website owners’ perspective? In other words, this research will focus on how controversial issues related to political and economic power, which are conventionally irrelevant to the translation of pragmatic texts, may also contribute to formulate the website translations.

To answer the above question, it is necessary to first contextualise the websites. This can be done by observing some of their general characteristics, with Section 1.2 and Section 1.1.1.3 depicting some of their similarities and hence their shared context. Meanwhile, it is also necessary to specify the extent to which the website contexts can be considered similar, and to make sense of the translation strategies within the contexts from the website owners’ perspective. For this reason, the concept of self re-presentation will also be introduced to see how the website owners’ identities may correspond to the contextual similarities, how the identities are manifested in the website texts, and how certain aspects of these identities in the STs become different in the TTs. Most importantly, to associate this act of re-presentation with the notion of power, various translation strategies applied to re-present the aspects of various identities of the website owners will be interpreted in terms of how

they are shaped by various political and economic factors prominent within the translational contexts.

The initial observation noted at the start of Section 1.2, however, may lead one to asking further some fundamental questions. First and foremost, is there any possibility of contextual variations if one looks further into the website contexts? If yes, how are their different sub-contexts manifested in the STs and TTs? Are these underlying contextual variations also reflected in some other co-existing identities of the website owners? Also, how do certain aspects of these various identities become different in the STs and TTs? Do the aspects of identities that become different after translation (see Section 2.3.1) also correspond to the contextual variations? Most importantly, are the political and economic factors behind the general translation strategies related to the different sub-contexts?

To address the above principal research question and the set of related questions, the websites will be contextualised in various dimensions, and the corresponding identities of the website owners, the aspects of identities being re-presented and the contextual factors behind various translation strategies will be compared and contrasted in three analytical chapters – Chapters 3 to 5. While Chapter 3 will look into the similar characteristics of the websites that indicate their shared context, Chapters 4 and 5 will discuss beyond their similarities and explore two different aspects of the websites corresponding to two corresponding different sub-contexts as informed by certain evidence from the websites but outside the corpus. Effort will be made to specify how the shared context and different sub-contexts may correspond to some co-existing identities of the website owners, and how these identities manifested in the website texts are related to the notion of power. To achieve this end, Fairclough's approach of Critical Discourse Analysis (CDA) (1989, 1992, 1995) will be introduced to facilitate the hypothesis of the dominant discourse types in the shared context and different sub-contexts, and hence identification of typical discourse features as linguistic manifestations of the website owners' identities. The fact that these features can be considered 'typical' and carry particular discourse features is informed by many scholarly studies as specified in Section 1.1.1.1. Special attention will be given to those features that are *re*-presented through translation. The reasons why these aspects of identities are re-presented will be

inferred from the shared context or different sub-context in which the features are identified. Finally, the political and economic factors behind the translation strategies for these various discourse features will be compared between the websites in order to understand how they are related to the contextual and identity variations.

## **1.4 Concluding remarks**

To sum up, this thesis aims to use the website owners' perspective, which is different from the conventional target-oriented approach, to study website translations. Examining the strategies for translating certain features to re-present various identities of the website owners in different dimensions of the website context, this thesis purports to find out the aspects of the identities foregrounded or suppressed in the TTs and how they can be related to any economic and political motivations. These motivations inferred from the act of re-presentation may, therefore, manifest that the website translations can be an ideological rather than an 'innocent' or 'non-manipulative' activity.

Following the discussion on the selection criteria of the data in this chapter, Chapter 2 will set out to conceptualise the four case studies. The chapter will move on to discuss the theoretical framework centred on the website owners' perspective, and to explain how the descriptive framework of Gideon Toury (1995), the concept of context of situation (COS) of M.A.K. Halliday (1973, 2004) and Halliday and Hasan (1985), and Fairclough's (1989, 1992, 1995) approach of CDA may form an integrated theoretical basis of the study. Their compatibility, together with their usefulness to achieving the objectives of this study, will also be discussed. Using this integrated approach, the chapter will also give a preview of the common context and different sub-contexts of the websites, their hypothetically dominant discourses and the corresponding identities of the website owners. The last section will introduce a two-stage comparative method, and explain how it may help identify discourse features manifesting different identities of the website owners, highlight those aspects of the identities re-presented in the TTs, and understand the extent to which the translation strategies may be shaped by political or economic power in different contextual settings.



## **CHAPTER 2: AN INTEGRATED THEORETICAL FRAMEWORK AND A TWO-STAGE COMPARATIVE METHOD**

### **2.1 Introduction**

Given the research objectives and the data selection criteria outlined in Chapter 1, this chapter will proceed to discuss the integrated approach and methods of analysing the website translations in order to achieve the research objectives. Section 2.2 will first explain why the four cases are conceptualised as website translation rather than localisation in this thesis. Section 2.3 will explain how the study of the website translations may benefit from an integrated theoretical framework in the conceptual framework of website translation. Following the discussion of the specific meanings of ‘self-representation’ in Section 2.3.1, Section 2.3.2 will move on to explaining the reasons for combining certain the aspects of rationale in Toury’s descriptive translation studies (DTS), Halliday’s conceptual framework of context of situation (COS) and Fairclough’s critical discourse analysis (CDA) to form an integrated analytical approach. These sections will highlight the compatibility of some of their core concepts, and how the use of this integrated framework may achieve the objectives of this study. Section 2.4 will move on to explain how this integrated approach may facilitate a two-stage comparison of the translation strategies in three different dimensions of the website context. The discussion will explain how to identify linguistic expressions relevant to the discourses hypothetically dominant in each dimension of the website context,<sup>22</sup> and the ways of comparing the translation strategies for the relevant discourse features in order to identify various socio-cultural factors attributable to their re-presentation.

### **2.2 Translating tourism websites as a localisation strategy?**

Before discussing the integrated approach applied to this study, a key question concerning the conceptualisation of the four cases has to be answered – should the four cases of website translations be studied within the conceptual framework of localisation? It seems very common to connect the study of website translations to the concept of localisation. As mentioned in Section 1.1.1.1, extensive studies on

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<sup>22</sup> Fairclough defines ‘discourse as a type of language associated with a particular representation, from a specific point of view, of some social practice’ (1995: 41). By this definition, he considers ‘discourse’ in textual analysis a countable noun.

website translations within the framework of localisation have been conducted to understand how the translated contents are to be tailored to TA.<sup>23</sup> Within this framework, both the verbal and non-verbal contents of a website have to be studied altogether.

Nevertheless, variable ways of adapting the non-verbal contents of the websites to be illustrated in Section 2.2.2.1 suggest that the study of both the non-verbal and textual contents of the websites within a localisation framework is impractical in this case. In addition, Section 2.2.2.2 will suggest why some core concepts of localisation may not be applicable to the initial conception of the audiences of the four cases.

### **2.2.1 Website translation as part of website localisation**

An initial consideration of studying the website translations as cases of localisation was based on two major reasons. First of all, as noted in Section 1.1.1.1, much research has seen website translation as a process of localisation. Second, initial observation of the ways of adapting some non-verbal contents of the websites found that a certain degree of localisation was practised within the four websites.

One way to understand whether the four case studies can be conceptualised as instances of website localisation is to have some basic ideas of what this concept and other related concepts, including globalisation and internationalisation, are about within a broader social context. Website localisation can be defined in relation to two closely related notions – globalisation and internationalisation. Within a broader social context, globalisation may refer to a concept of lifting social activities out of local knowledge and placing them in networks, in which they both condition and are conditioned by world-wide events (Hines 2000: 7). The definition of globalisation by the Localization Industry Standards Association (LISA) even underlines its relation with localisation by referring to globalisation as a process of making decisions on the technical, financial, managerial, personnel or marketing aspects that may facilitate localisation (Lommel 2003: 42). In the business sector, the concept of globalisation aims to launch a local product globally by first properly internationalising the product and changing its design (Ditaranto 2005: 45). This view suggests that the process of internationalisation can be seen as a point of departure towards the final

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<sup>23</sup> See the list of publications mentioned at the beginning of Section 1.1.1.1, with the exception of Chiaro (2004), who holds an opinion different from the target-oriented approach.

goal of globalisation. This need to change the design of a product in internationalisation is also noted by LISA, which defines this concept as a process to ensure, at a technical or a design level, that a product can be easily localised (Lommel 2003: 42). What this definition also underlines is the relation of internationalisation with localisation. The former can be considered a process that facilitates localisation, by ensuring that the product is appropriate to be localised in terms of its design and technical aspects. In other words, to ensure that internationalised products can be eventually globalised successfully, the products local to the source-culture community have to be first made appealing to target-culture community by means of a bridging process known as ‘localisation.’

The localisation process can be perceived as a marketing strategy striving to facilitate globalisation by means of making the products and even their brand images known, accepted and established at various locales as its potential “global markets” (O’Hagan and Ashworth 2002: 66). With reference to the tourism websites, the ‘products’ to be localised can be understood as the tourism images of China and HK, as well as the corporate images of the tourism organisations. In this regard, website translation can be considered a step to enable these images to be made known firstly in a target locale, and eventually on a global level. This process is generally considered by localisation scholars as O’Hagan and Ashworth to be a component of localisation, and eventually core to both localisation and globalisation (*ibid.*).

To make some of the source-culture messages associated with these images acceptable to the TA, linguistic and cultural barriers have to be eliminated (*ibid.*). While certain cultural messages embedded in both verbal and non-verbal contents<sup>24</sup> are required to be tailored to the target locale, website translation focuses on the conversion of verbal contents (O’Hagan and Ashworth 2002: 69). Apart from translating the ST into the language of a target locale, website translation requires the embedded cultural messages to be adapted to its local culture.

Another principal concern about website translation is the close connection between verbal messages and their accompanying non-verbal messages. The second

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<sup>24</sup> Within the conceptual framework of website localisation, non-verbal contents, or the ‘package’ in O’Hagan and Ashworth’s term, of a website refer to its general design such as its layout, font and colour scheme whereas verbal messages, which are termed as ‘contents,’ refer to the website’s linguistic expressions and grammatical structures (2002: 67).

concern underlines an aspect that distinguishes website translation from conventional translation. Within the context of localisation, verbal and non-verbal contents are considered inseparable. O'Hagan and Ashworth note that website translation is different from the conventional form of translation, because they interact with one another to disseminate and affect a whole message (2002: 5). For instance, with both texts and images placed on the same web page, the denotative function of the former may narrow down a range of potential interpretations derived from the accompanying images to formulate a specific meaning (Goethals 2001: 46). This view may explain why some verbal messages *and* their accompanying non-verbal images in the STs of a localised website are shown to be adapted or subject to changes to cater for the TA within the framework of localisation. In this sense, for a case study to be considered as a typical instance of website localisation, it would be necessary to show that the non-verbal contents in the TTs, among other localisation features, had been transformed in parallel with the translations of the website texts.

It appears that it is particularly crucial to incorporate non-verbal components into the study of the translated texts within a localisation framework. Within a multi-media environment, non-verbal components such as photographs and flash animation can be of greater importance than verbal components regardless of the language version in which they are deployed. Underpinning this claim is the research by an IT company, which suggests that Internet users tend to quickly skim web pages, and that their attention may not be attracted to superfluous textual contents but key words and hyperlinks (Novak and Markiewicz 1997: 145). In line with a general view that Internet users prefer reading non-verbal contents to verbal messages, the view of Novak and Markiewicz may relegate the translated texts to a subsidiary role in contributing to the overall self-promotional effects of the websites.

Based on the above criterion, the fact that *some* non-verbal features from the four websites indicate a certain degree of localisation seems to be able to justify that the website translations can be studied within the framework of localisation. These non-verbal features are shown to be adapted alongside their accompanying texts in the translations, with some of them illustrated in this section. Basic website information of the examples given in this section and Section 2.2.2.1 in this chapter, as well as those in the Sections 3.3 and 3.4 in Chapter 3, Sections 4.3 and 4.4 in

Chapter 4, and Sections 5.3 and 5.4 in Chapter 5, will be listed in the bibliography.

The URL and other details of the quoted STs and TTs will be provided in Appendices 9 to 12 (see p.258-87).<sup>25</sup>

One example is the use of different photographs in a coupled pair of web pages. They differ in terms of the races of the framed persons. For instance, with reference to the sub-section ‘(園圃街雀鳥花園)’ (‘Yuen Po Street Bird Garden’; *Yuánpǔ Jiē quēniǎo huāyuán*) in *DiscoverHongKong.com* as shown in Appendix 1 (see p.242-43), the persons framed in the ST photograph look like local HK people judging from their physical appearance. This photograph is replaced in the corresponding TT, showing some persons who do not look like local people from their appearance. Meanwhile, compared with the caption in the ST ‘A total of some 70 shops selling birds gather around.’ (‘共 70 多間雀鳥商店聚集一地’; *Gòng 70 duō jiān quēniǎo shāngdiàn jùjí yídì*), the expression ‘souvenirs’ as shown in the caption of the TT ‘Head to the Bird Garden for distinctive souvenirs’ may suggest that these framed people are tourists. By showing faces more akin to non-local people, the photograph in the TT appears to be a localising attempt. It may encourage the audiences to think that they can also be one of those in the photograph. In this sense, the use of different photographs, supplemented with verbal messages in the caption, may help engage the intended TA supposed to be potential tourists from overseas. The replacement indicates an attempt of localisation, which adapts the photograph in the ST to one that may construe images more appealing to the TA alongside with the translated texts.

Some non-verbal contents in *CNTA.gov.cn* also appeared to be adapted in a similar way. Initial observation found that most photographs in the STs and their layout are different from their counterparts in the TTs. Besides, the photographs embedded in the TTs outnumber those in the STs. These differences suggest that the website owner might have considered that the assumed TA could be unfamiliar with the source culture. They might rely on more photographs to visualise the images of the featured destinations. As such, it is necessary to put more photographs in the TTs.

In fact, the different non-verbal features in the STs and TTs as shown above can

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<sup>25</sup> All examples shown in the STs in Chapters 2 to 5 are my own back-translations. The original expressions in the SL are given in Appendices 9 to 12 (see p.258-87).

also be related to either technical issues or socio-cultural concerns. Initial observation found that some destinations listed on a single web page in the SL version are featured individually on separate web pages in the TL version. For instance, in the SL version (see Appendix 2 on p.244-45), a web page lists several tourist destinations included in the ‘Three Gorges Tour,’ and carries only one single photograph framing a section of the Three Gorges (see p.244). Its TT counterpart, however, lists only the name of these destinations (see p.246). Yet, most of these names are clickable links. Each of them points to a separate web page that provides further details of the destination (see p.247-48). Besides, each of these linked web pages carries a photograph, which is usually different from any one of those embedded in the corresponding ST web page. Referring to the examples, each of these web pages “Dongting Lake,” “Yueyang Tower” and “Yellow Crane Tower in Wuhan” carries a photograph showing the respective tourist site (see p.247-48). All these photos, together with the five thumb-size pictures on the main web page to which the sub-web pages are linked (see p.246), are absent from their ST counterpart (see p.244). Among all possible reasons, one of them is that if these photographs on the linked web pages were placed on the main web page in the TL version instead, the large number of graphics would greatly increase the downloading time. Splitting the ST information originally placed on a single web page into separate web pages in the TL version may reduce the number of images on a single web page and hence its downloading time. This is particularly the case for those Internet users whose Internet services and computers do not allow a fast loading time of the web page. In this sense, the decision to use fewer photographs in the ST web page seems to suggest that the website owner has considered both this technical design and the TA’s acquaintance with the source culture.

Nevertheless, further evidence suggests that the different layouts between the STs and TTs may not involve any concern about the TA’s knowledge of the source culture but a purely technical consideration. One reason is that even if web pages with substantial textual contents download more quickly than those with graphical images, a web page filled with too much textual information can be equally unappealing. This is because most Internet users dislike scrolling through a long document (Novak and Markiewicz 1997: 136). This is particularly the case for

Chinese-to-English translations. When a piece of information is presented in English, it usually takes up more space than when it is presented in Chinese. Appendix 3 (see p. 249) shows that when the same piece of information appears in both the ST and TT, its TL version requires more space on a screen than its SL counterpart as framed by the rectangle). In this light, splitting the original verbal contents into separate web pages may save the TA from scrolling through a lengthy web page. For this reason, the different layouts between the SL and TL versions of *CNTA.gov.cn* may arise from technical considerations rather than the socio-cultural difference between the SA and TA. Up to this point, it seems quite clear that, no matter whether the reason for the adaptation is technical or cultural, this example still suggests an attempt to localise the form and content of the websites for the needs of the TA.

Nevertheless, further evidence from the data sets suggests that the above adaptation approach suggesting a localisation attempt is by no means of a regular pattern, which is shown to be applied to all similar instances throughout the four websites. Section 2.2.2 will explain why it is still more appropriate to study the four websites as instances of website translations rather than website localisation. This argument can be substantiated by two pieces of evidence, one being observable from the websites and another from previous studies on website audience. They include the variable ways of adapting non-verbal contents of the websites, and the unspecified TA of the tourism websites as distinct from the specific TA of website localisation.

### **2.2.2 Website translation apart from website localisation**

With regard to the objectives of this thesis, this research studies verbal contents within a translational framework, rather than examining the ways of adapting both verbal and non-verbal website elements using multimodal theories within a localisation framework. One principal reason is that the approaches of adapting certain non-verbal elements appear very random. Among the wide variety of non-verbal components, the observation focused on photographs in the destination sections and their layout arrangements. They were chosen as they can be considered a fundamental type of non-verbal component that can be found in all the four cases. Their adaptation strategies can be observed by comparing the ways they are presented in the STs and TTs. The aspects being compared included the objects

framed by the photographs, the numbers of photographs used in each language version and their possible impact on the layout.

If website localisation were practised thoroughly, the non-verbal and verbal components would have been adapted in a parallel manner, with the adaptation of the non-verbal components showing a regular pattern. Nevertheless, the findings showed that the adaptation methods for these non-verbal components are indefinite and irregular, compared with the translation strategies for the verbal messages in the data sets. Since the examples in Section 2.2.1 suggest that this seems not to be the case, the following sub-sections will discuss further why this thesis excluded the non-verbal elements and hence did not draw on any multi-modal theory. Instead, the thesis examines only the verbal contents within the conceptual framework of website translations rather than localisation.

### **2.2.2.1 Irregular ways of adapting non-verbal contents**

Even though the examples of non-verbal components in Section 2.2.1 exemplified a certain degree of website localisation, not all similar instances from the data sets show that the same approach has been adopted. This can be seen in how certain non-verbal contents, such as photographs and web page layouts, in the STs are different from their TT counterparts. For instance, the ST photograph in the sub-section ‘Flower Market’ (see Appendix 1 on p.242-43) remains unchanged in the TT, despite its nature being similar to the example of ‘Yuen Po Street Bird Garden’ in Section 2.2.1. Besides, the colour scheme of this coupled pair of web pages also appears to be identical. These similarities suggest that not all non-verbal contents within the website are localised. Since localisation requires such non-verbal details to be adapted according to the expectations of the target locale, these similarities may suggest that localisation is not fully practised by the website.

The irregular ways of adapting some non-verbal contents in *CNTA.gov.cn* also fail to indicate any localisation attempt. For instance, Appendix 2 shows that, although different photographs of the Three Gorges are used in a coupled web page pair (see p.244 and the second picture from the top in the right column on p.246), they show only different angles or sections of the Three Gorges, rather than different framed objects that may cater for different groups of audience as shown in Section 2.2.1. Such a difference shows no connection with the different socio-cultural



backgrounds between the SA and TA.

While the use of more photographs in the TT of *CNTA.gov.cn* suggested in Section 2.2.1 that this arrangement may reflect a consideration of the TA's acquaintance with the source culture, the following example from *Ctshk.com* will explain that why this tentative reason for seeing it as an attempt at localisation does not always hold. *Ctshk.com* is similar to *CNTA.gov.cn* in that some of their data sets show separate layout arrangements for a ST web page and its TT counterpart. For instance, two examples from a list of destinations displayed on a single web page are shown in the SL version Appendix 4 (see p.250-51). In the TL version, however, these two destinations are placed on separate web pages. This example from *Ctshk.com* shows that, unlike *CNTA.gov.cn*, displays more photographs on a ST web page than on its TT counterpart. The ST web page carries four photographs framing various sites within the 'Ocean Park' as depicted by the accompanying texts. These photographs include a long shot of a dolphin performance at the Ocean Theatre (see p.250) and a close-up of two performing dolphins (see p.251), as noted in the accompanying text "There are several sessions of performance mainly given by aquatic animals and birds" (園內每天有多場以海洋動物和鳥為主要演員的生動表演; *Yuánnèi měitiān yǒu duōchǎng yǐ hǎiyáng dòngwù hé niǎoquē wéi zhǔyào yǎnyuán de shēngdòng biǎoyǎn*) (see p.251). Another photograph showing the close-up of a roller coaster can be found on the left of a paragraph describing various rides, including the roller coaster, on a headland (see p.251, the second photograph from the top). The last photograph framing an ancient Chinese architecture inside the Middle Kingdom is also adjacent to a paragraph briefly introducing the site (see p.251, the third photograph from the top).

Their TT counterpart, however, carry a shorter paragraph of verbal description. Each of these web pages in the TL version is accompanied by one photograph. Similar to the first photo in its ST counterpart (see p.250), the photograph of "Ocean Park" in the TT (see p.252) shows another long shot of a dolphin's performance at the Ocean Theatre (see p.252). On featuring another tourist destination 'the Peak,' the photographs on the ST web page (see p.251) are also more than those on the TT counterpart (see p.252): the vista of the forest below the Peak and skyscrapers of the city from the Peak Tower accompanied by a detailed verbal description on its left; a

long shot of the Peak Tower placed on the left of a paragraph listing the entertainment facilities inside the Tower; and the picture of a viewing pavilion at the Peak, a place where tourists can have vistas from the Peak as described in the accompanying texts (see p.251). The photograph of the Peak Tower, however, does not appear in the TL counterpart even though this major architecture at the Peak is also noted in the body text of the web page (see p.252). This difference in the photographs used in the ST and TT is not in line with the example from *CNTA.gov.cn*, which shows a localisation attempt as noted in Section 2.2.1.

In addition, although different photographs are used in the coupled pairs of *Ctshk.com*, their framed objects show no difference that may indicate any localisation attempt similar to the one shown in the above example of *CNTA.gov.cn*. With reference to Appendix 4, the first photograph of “the Peak” in the ST (see p.251) appears to be different from the photograph embedded in its TT counterpart (see p.252). Similar to the photographs of “the Three Gorges” in Appendix 2 (see p.244-246) from *CNTA.gov.cn*, these photos from *Ctshk.com* also frame similar objects from slightly different angles, showing no sign of being adapted to take account of the expectations of the TA. Another example from *Ctshk.com* even shows that the photographs used in a coupled pair of web pages are identical (see Appendix 5 on p.253).

It has to be noted that web pages also display other differences, including the different size and position of the photographs, and the radical difference in their verbal contents. The ST focuses on describing the appearance and popularity of the temple whereas the TT narrates a legend associated with the feature and explains the religious meanings of the design of this architecture. Yet, their photos, which is a major non-verbal element that may suggest whether their adaptation approaches conform to the principle of localisation (see Section 2.2.2), display no difference in terms of their framed objects.

Comparing the SL and TL versions of *Ctrip.com*, many photographs embedded in a coupled pair of web pages also appear to be adapted, in that their framed objects are different. For instance, a photograph on a ST web page in Appendix 6 (see p.254) shows a Chinese sculpture, which is not directly described or associated with any message in the accompanying texts. This photograph is replaced by another

photograph in its TL counterpart showing imperial architecture, echoing what is noted in the verbal message adjacent to the photograph "... is the largest and best preserved collection of ancient buildings in China" (see p.255) One may argue that this replacement may be an attempt to impress the TA with an imperial image of China, and hence indicating a localisation concern of the website owner. Yet, there is no strong implication that the Chinese sculpture is framed in the ST because it is more appealing to the SA than to the TA. This suggests that using a different photograph in this example may not be attributable to a localisation concern about the different expectations of the SA and TA. The act of replacing the photograph appears to be random.

The above irregular methods for adapting some photographic images suggest that non-verbal contents as such may not be suitable objects of study. Firstly, the various adaptation methods for non-verbal contents appear to be irregular. Although the adaptation of some framed objects may indicate an attempt to cater for the TA, no conversion can be found in other similar instances within the same website. Besides, even though some photographs in the coupled pairs appear to be different, the difference does not always suggest a localisation attempt. For instance, while more photographs inserted into the TTs of *CNTA.gov.cn* may imply an attempt to help the TA visualise images of some destinations, *Ctshk.com* indicates an opposite tendency for reasons that may be beyond the concern of localisation.

These irregular methods for adapting the photographs and layouts have several implications as to why non-verbal website contents of the websites are not included as part of the study in thesis. Firstly, examples adapted without a regular pattern may not serve as strong evidence to show that such non-verbal components interact with verbal contents. Even although the adaptation methods illustrated in some instances may indicate a localisation attempt, their occurrences seem quite random. While some adaptation methods suggest a certain degree of cultural and technical concern about localisation, those of many other instances do not. The above examples suggest that not much effort has been made to localise the non-verbal contents alongside their accompanying verbal contents. One reason may be a lack of expertise or budget to localise both verbal and non-verbal contents. Yet, the irregular ways of adapting these non-verbal contents make it difficult to study them as localised components

alongside the textual contents within the framework of localisation.

It has to be noted that, even if multi-model theories are drawn on to guide the analysis of the interaction between the non-verbal and verbal contents of the websites within a localisation framework, they may not be able to yield satisfactory findings. Due to the absence of a definite set of patterns of adapting the non-verbal features throughout the websites, multi-model theories are unlikely to reveal any significant socio-cultural concerns behind any specific pattern. In other words, the decision to exclude non-verbal components from this study explains why multi-model theories, which are often used for studying various forms of multimedia translation, have not been considered in this thesis.

Nevertheless, those in Section 2.2.2 purport neither to deny the four websites as instances of website localisation, nor to argue that the four websites fail to demonstrate a full extent of the localisation process and hence cannot be considered typical instances of localisation. This is firstly because this thesis aims neither to assess whether the case studies may be considered as localised websites nor to examine the extent to which they are localised. This study aims to examine how the translation strategies for certain socio-cultural references can manifest certain aspects of the website owners' identities re-presented in the TTs. Besides, as discussed in Section 2.2.1, certain non-verbal features in some of the websites did show that various degrees of localisation are practised. In particular, those non-verbal features of *DiscoverHongKong.com* showed a degree of localisation higher than that of the other websites. These websites would therefore appear to be at various stages of development towards a fully fledged status of localisation.

Given the above reasons, the irregular ways of adapting the non-verbal features were only drawn on to explain why they have not been studied within the framework of localisation in this thesis, even though the websites could be considered as cases of localisation in other studies. The above discussion aims to support the decision of this thesis to focus on website translation rather than a localisation framework, because the latter expects both verbal and non-verbal website components to display localisation attempts. Yet, some non-verbal components demonstrated in this section did not reflect any concerns about localisation. While some examples of non-verbal features similar to those in Section 2.2.1 are not adapted at all, some others fail to

show evidence that changes have been motivated by careful consideration of the differences between SA and TA.

In short, the lack of strong and observable evidence from the non-verbal features to support a sophisticated degree of localisation in all the websites, as well as the inaccessibility of primary evidence of localisation practices from the concerned organisations, would make it too flimsy to fit this study into a localisation framework. To transcend the above constraints and to keep the discussion within manageable bounds, this thesis excludes non-verbal components of the websites from the study and focuses on a translational framework rather than using the criteria of localisation to assess the website features. Besides, focussing on the verbal components may still permit an empirical study of the identities re-presented by the website owners the translation strategies, irrespective of the stage of localisation.

### **2.2.2.2 Unspecified Internet users**

Another reason for studying the website translations outside localisation is the incompatibility between the characteristics of the assumed TA of the websites and those of the target group in localisation. First and foremost, the need to localise a product arises from the need to modify the products “to accommodate differences in distinct markets” (Lommel 2003: 43; qtd. in McDonough 2006: 86). To successfully localise a product, a company is required to possess good knowledge of a clearly defined market and its TA. As Novak and Markiewicz suggest, a successful website requires its owners to determine the portion of Internet users likely to be interested in accessing the website, and to analyse the general demographics and profiles of the audience (1997: 179). This well-defined TA is considered to be based in a clearly identified physical locale, be it a specific region or a country. This conception of locale is widely recognised by the globalisation industry, as illustrated by *Multilingual Computing & Technology*, one of the leading industry magazines for website globalisation and language technology. As shown in the list of technical terms and their definitions given on the content page, the magazine sets a standard for “true localisation” by defining it as a process of “adapting a product or software to a specific international language or culture” (“Localization” 2004: 5). This process also “considers the language, culture, customs and the characteristics of the target locale” so that the product may seem “natural to that particular region” (ibid.). This

definition of localisation presumes that the TA of a distinct market does exist in reality and is geographically bound to a locale identified as a distinct market for the localised item.

Nevertheless, this nature of audience conceptualised in localisation seems to be incompatible with the unspecified and heterogeneous audiences *assumed* by media discourse hypothesised as predominant in the website contexts. The incompatibility can be made apparent, first of all, by equating the *assumed* audiences of the websites with media audiences, and second, by examining the status of English in the business sectors and Internet communities of China and HK.

First of all, given that the websites are positioned within the context of mass media (see also detailed discussion on the common context of the websites in Sections 2.4.1.1, 3.1 and 3.2.2), the *assumed* audience of the websites can be considered similar to mass media audiences and Internet users in several ways. As a group of Internet users, a website audience can be heterogeneous and unspecified in terms of cultural background, social status, geographical location and nationality (Chiaro 2004: 314, 318; O'Hagan and Ashworth 2002: 13). The audience can be anyone accessing the Internet and the websites (Sabbah 1985; qtd. in Chiaro 2004: 314; Catrysse 2001: 9-10). This conception of website audience is different from that of localisation, which considers a TA as known and tangible.

Another difference between the conception of localisation audience and that of website audience lies in the *imaginary* nature of the latter. From the perspective of media producers and website owners, the heterogeneous and unspecified website audiences within a media context can be similar to media audiences in that both of them are imaginary in nature and distinct from actual audiences (Scollon and Scollon 1995: 90). This view suggests that the imaginary audiences may or may not exist initially in reality. Based on this premise, the media producers or website owners can be seen as agents who avail themselves of discourse features to manipulate the initially diverse perceptions and behaviour of the audiences in media discourse. Through website translations, they may draw on those ideological media features to transform such audiences heterogeneous in perceptions and behaviour in reality into ones who are ideal for the media and website producers. If the website translations are positioned within a media context, they cannot be conceptualised as being

tailored to audiences since they are heterogeneous and unspecified as *assumed* by media discourse. In this sense, using the framework of localisation to study the website owners' perceptions of the TA may not be appropriate.

This unspecified nature of audiences *assumed* by the websites can also be inferred from the possible reasons for preparing an English version against other language versions available at the websites, as well as the status of English language in the business world of Asia. As discussed above, the process of localisation is to make a product both linguistically and culturally appealing to audiences from a specific locale. With reference to the tourism websites, this localisation principle may suggest that the localised contents have to cater for the native speakers of the locale. O'Hagan and Ashworth also underline that one important criterion of localised contents is that they have to be translated in a way that appears "natural" to the native speakers (2002: 13).<sup>26</sup> If this criterion were applied to the case studies chosen for this thesis, the Chinese-to-English translations would be seen as catering for native English speakers from some potential 'locales' presumably in Anglophone countries such as the United Kingdom, the United States and Australia. In other words, this opinion suggests that the English version seems to cater for only native English speakers in Anglophone communities and exclude non-native speakers.

Nevertheless, a closer scrutiny of the significance of the websites' English version indicates that the nature of their TA does not conform to the above localisation-based opinion. The special status of English reveals that the English versions of the websites may cater for not only native speakers but also non-native speakers who are also literate in English. This view is backed by some researchers studying the socio-cultural status of English language in cyber marketing from a China-centred perspective. Extending the idea of Block and Cameron, Kwok-kan Tam notes that English can be a shared linguistic code conducive to global communication through the Internet (2002: 1-2; qtd. in Tam 2004: xiii). On studying Internet advertising, Chiaro also reckons that English has become the *lingua franca* of the world and of global marketing in cyberspace (2004: 314). Moreover, from a China-centred perspective, English can be conceived of as the *lingua franca* for business activities on the Internet in the contemporary era, as well as a symbol of

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<sup>26</sup> Although O'Hagan and Ashworth note that the readership of localised websites is unspecified, they see the readers as diverse not in terms of their mother tongue but their domiciles (2002: 13).

modernisation for most Asian countries (Tam 2004: xi).

A number of implications regarding the TA of the English versions of the case studies would seem to derive from the above statements on the status of English. First of all, these views may suggest why English seems to be a preferred TL version of the four websites, particularly those bilingual websites in which only Chinese and English versions are available. Compared with other language options, English seems to be a natural choice as a TL whenever a translated version is to be provided. One major reason is that being considered a *lingua franca* in the eyes of the Chinese website owners, English can be considered a language medium capable of construing an ‘international’ or even ‘globalised’ image to facilitate integration of a country or region into the international community. In this light, translating the websites into English can be considered as a strategy to reach out to a wider range of audiences in the global tourism market, rather than just a form of localisation.

With the socio-cultural context of the websites, the above argument thus highlights several core constituencies within the overall website audience. First of all, the act of translating the STs into English does not necessarily aim to facilitate native English speakers from the Anglophone communities’ access to the website contents. This view may apply to the English version of *Ctshk.com*, *CNTA.gov.cn* and *Ctrip.com*, except the international English version of *DiscoverHongKong.com*. This is because the availability of the multiple English versions (see Section 1.2.2, footnote 19) of this website suggests a localisation attempt by tailoring the STs to different TA in the corresponding English-speaking countries. This particular website may be a perfect example to study issues on website localisation and its TA. Yet, the international English version from *DiscoverHongKong.com* has been selected to be aligned with the English version of the other three websites in terms of the similar nature of their *assumed* unspecified audiences. For this reason, this argument may also be applicable to the case of *DiscoverHongKong.com*.

In short, from the website owners’ perspective, the *assumed* TA of the English versions can be anyone who is literate in and prefers to access the website contents in English rather than other language versions available on the websites. The audience can be of any nationality and from any part of the world. Inferred from the website context, this unspecified nature of the TA thus indicates its incompatibility with the



assumed tangible nature of localisation audiences. For this reason, it seems inappropriate to study the websites within the conceptual framework of localisation. Considering the above contextual evidence as to the unspecified website audience and research limitations, including the inaccessible primary evidence from the tourism organisations and a lack of strong non-verbal features showing a high degree of localisation being practised by all the four websites, this thesis examines the website translations within a translational rather than a localisation framework.

## **2.3 An integrated theoretical framework**

### **2.3.1 Studying translation as an act of self-representation**

Following the explanations of why the four chosen cases will be studied within the framework of website translation rather than localisation, one core concept that also merits a detailed discussion is the meaning of ‘self-representation’ used in this thesis. The specific meaning of this notion pinpoints some key questions -- who does ‘self’ refer to, how are they *re-presented* through the act of translation, and why do the identities of ‘self’ have to be *re-presented*? Such questions may lead one to ask about people who could be involved in the translation process and in a position to express their own identities. This section will specify the concept of *self-representation* and see how the approach of DTS may help answer the above questions.

#### **2.3.1.1 The concept of *self* writing and *re*-presentation**

From a translator’s perspective, the website owners may *re-present* some of their images constructed in the ST through the act of translating out of a need to cater for the TA. Yet, is this act solely concerned about the TA? This question highlights several specific meanings of the concepts of *self* writing and self *re-presentation* to which this thesis refers.

First of all, the need to write about oneself may arise from writers’ concern about the *self images* they perceive, and the way they prefer to project to the SA and TA, rather than about the different expectations of the SA and TA. In this sense, the self images the writers construct for the SA and TA may also reflect how the writers think about themselves and prefer to be perceived by the audiences. With reference to the case studies, what has been written and shown in the websites reflects partially, if not in full, traces of the website owners’ worldview and beliefs about themselves

and other parties involved in the immediate context of the websites. These traces of thought can be manifested in certain discourse features embedded in the website texts.

This opinion has its echo in discourse analysis, which sees a written text as a form of linguistic manifestation of its writer's perspective within its immediate context (Fairclough 1989: 24). Applied to the case studies, this idea suggests that the images of 'self' thus refer to the self images the website owners attempt to construe by means of the socio-cultural references or discourse features embedded in the website texts.<sup>27</sup> These discourse features may incorporate the writer's values, beliefs and assumptions, which may also indicate their social origins (ibid.). In this sense, these discourse features can be considered written evidence of the socio-cultural status of the writers, which is what they attempt to present to the *assumed* audience.

The writer not only decides the choice of linguistic expression, but he also considers certain discourse features as meaningful and desirable to construe the images to the TA. This suggests that these constructed images are not necessary to be actually meaningful to the TA in reality. Such *perceived* images and values may not be constructed according to on general expectations of the audience. The meanings of and relationship between 'self' and 'others,' as well as the set of associated self images, are largely based on the writers' points of view. This autonomous status of a writer may imply that it is the website owners who consider the act of re-presentation, that is, changing part of these perceived self images in the STs into something different in the TTs, meaningful and necessary.

Other than the special meaning of *self*, the concept of self *re*-presentation and the specific meaning of its prefix *re*- in this thesis also need to be clarified. Considering the differences between the SA and TA as perceived by the writers, the concept of *re*-presentation suggests that the writers find it necessary to re-write the STs by re-constructing part of self images originally presented to the SA for the TA. In website localisation, part of the information in the STs such as the fonts, date, time, monetary formats usually needs to be converted according to the culture, customs

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<sup>27</sup> These self images and values re-presented by the website owners themselves may differ considerably from those re-presented by a third party. This is because the website owners' perceptions about themselves or what they prefer to express to others about themselves can be different from their images perceived by other parties.

and the characteristics of the target culture (“Localization” 2004: 5). The key concept of self *re-presentation* in this thesis, however, is more than a need to convert measurement units.

The website translations presented in this thesis can be considered a form of representation. This view echoes the view of some translation studies scholars. One of them is María Tymoczko, who reckons that almost all translations are representations (2007: 111). On discussing issues concerning the Chinese-to-English translation of concepts in an anthology of literary works, Martha Cheung even sees translations as a reflection of cultural identities, and hence a form of cultural representation (2007: 22). Yet, as a form of cultural representations, the translations reflect only part of the full meanings of the STs. In other words, the TTs are partial representations of the STs. One reason is that, as noted by Gentzler and Tymoczko, translators, or those likely to be involved in the process of translating as mentioned in Section 2.3.1.2, have to make choices and select aspects of parts of the STs to transpose and emphasise in the TTs (2002: xviii). This act of *re-presenting* the STs may involve the deletion, addition and replacement of certain values and beliefs incorporated in some discourse features. This concept of self-representation, therefore, refers to the act of re-presenting or re-writing from the website owners’ perspective some of these discourse features, in order to present some different aspects of these self images to the TA.

The specific meaning of re-presentation as defined in this thesis, however, is slightly different from the meaning of representation noted by Gentzler and Tymoczko. They claim that, since the TTs reveal only part of the meanings of the STs, the latter is always more extensive than the former (2002: xviii). The represented contents in the TTs of the websites, however, are not necessarily less extensive than the STs but simply different in part from the contents in the STs.

One may argue that what contents are selected for representation during the translation process may largely depend on anyone who may be involved in translating. Yet, this thesis argues that it is mainly those who are in a power position, that is, the website owners who decide what to be re-presented (see Section 2.3.1.2). As noted by Baker and Saldanha, the process of representation is “potentially determined by ideologically based strategies governed by people who may wield

power” (2008: 138). This is because the translators render the STs according to ideological settings (Calzade Pérez 2003: 7). Tymoczko specifies them as the perspectives, (sometimes hidden) agendas and the identities of the describers, as well as some pre-existing discourses (Tymoczko 2007: 113). In this case, the contents of the STs are represented based on the beliefs and worldviews of the website owners. In light of the objective of this thesis, the analysis will look into only translation strategies that may reflect the ideology of the website owners associated with any political and economic factors.

The notion of ideology may have a broad spectrum of meanings within translation studies. Certain ideologies are neutralised whereas some others have a negative undertone associated with political intentions. According to *Collins Cobuild English Dictionary*, this concept can be understood by lay readers as “beliefs or ideas on which actions are based” (qtd. in Calzade Pérez 2003: 3). Calzade Pérez specifies that, within translation studies, ideology can also be understood as a set of ideas that “organize our lives and help understand the relationship to our environment” (2003: 5). This definition of ideology has been similarly highlighted by some translation theorists, such as André Lefevere, who posits ideology as “the conceptual grid that consists of opinions and attitudes deemed acceptable in a certain society at a certain time and through which readers and translators approach texts” (1998: 48; qtd. in Baker and Saldanha 2009: 137). This definition suggests that, within translation studies, the meanings of ideology may vary with the context. Given the objectives of this thesis, the concept of ideology to be discussed in this thesis mainly refers to beliefs or ideas of the website owners associated with their political purpose or economic motivations.

Although much previous research within translation studies has discussed various issues on power and ideology, many efforts are dedicated to studying literary translations. Among them is the anthology of works from scholars such as Gideon Toury, José Lambert, Raymond van den Broeck, Theo Hermans, André Lefevere, Susan Bassnett and María Tymoczko in *The Manipulation of Literature* (1985) edited by Theo Hermans (Gentzler and Tymoczko 2002: xiii). These studies show how literary translations can be considered manipulations by people in a power position and how they come to create desired representations of the STs, “all for their own

purposes pertaining to ideology and cultural power” (Gentzler and Tymoczko 2002: xiii). Some of these scholars later furthered their discussions on culture and power within descriptive approaches, similar to one of the principal approaches used in this thesis. One example is the collections of essays in *Translation, History and Culture* edited by Bassnett and Lefevere in 1990 (ibid. xiii). Nevertheless, the focus of these studies is also drawn towards literary translations, rather than the study of pragmatic translations.

This trend is also evident in the studies of translations as self representations. Notable examples include the essays contained in *Translation and Power* (2002) edited by Gentzler and Tymoczko (2002: xvii). They illustrate various translational practices as not only exercises of control over others but also a means to resist colonisation or exploitation by dominant power (ibid.). The keen interest of translation scholars on the issues on self and power is also evident in a recently published anthology *Translating Selves: Experiences and Identity between Languages and Literatures* (2008) edited by Paschalis Nikolaou and Maria-Venetia Kyritsi. This work is entirely dedicated to discussing issues concerning the translation of self, the formation of cultural identity, the translator’s consciousness; through which translation studies can be seen as conversing with other related disciplines and situated within a broader context of languages, literatures and cultures (Nikolaou and Kyritsi 2008: 2). Again, the subjects of these studies are mostly literary works rather than pragmatic texts.

One special example within translation studies on the translation of pragmatic texts is the research by Dorothy Kelly (1998). She adopts CDA to show how the translation of media texts may reproduce or reinforce the stereotyped images of the target culture constitute a representation of a positively connoted *self* and negative others in the target culture (Kelly 1998). Yet, one major difference between Kelly’s study and this thesis is the position of the translators or those who decide the contents of the translated texts. Kelly studies examines the translations from the perspective of the target culture, positions source culture as the foreign culture, and portrays its images as those of *others* (ibid. 57). This thesis, however, studies the website translations from the perspective of the website owners in the source culture and examines how they portray *themselves* as members of the source culture in the TTs

and the images of others in the target culture.

The above discussion mentions that many valuable studies on self images and ideological representations in literary works have been done within translation studies. However, not much attention has been given to studying how pragmatic translations, such as the translations of promotional website texts, as a form of self representation, are shaped by the notion of ideology associated with political and economic aims.

More importantly, by studying how the features of various discourses of power are re-presented, this thesis may demonstrate how these discourses meet and compete within the website context. This approach is somewhat different from that of power dichotomies, described by Gentzler and Tymoczko as one of the weaknesses during the earlier stages of studying cultural issues in translation studies (2002: xiii). One example showing this dichotomous view is the study by Bandia (1993). He observes that the source culture can be transposed to the TA by preserving the cultural integrity of the STs through translation (1993: 60). His study perceives the translations as a form of *self* representation, which seeks to resist the power of the former coloniser by constructing in the TTs the images of the source culture perceived by the former colony, rather than imposed by the former coloniser (Bandia 1993). In view of the complex contexts of many translations nowadays, this dichotomous view towards power, however, may not help understand why certain elements of the source culture are preserved in the TTs but some others are eliminated. This uncritical view of power dichotomies may result from a failure to address the complex communications in the hybridised conditions of many cultures nowadays, where translation reflects divided allegiances (Gentzler and Tymoczko 2002: xix). As a site where discourses meet and compete, translators may both represent the status quo established by the institutions in power and introduce new forms of representation for seeking empowerment (*ibid.*).

These seemingly antithetical translation strategies can be reflected in the four case studies, indicating attempts to both resist the stereotyped images imposed by the West and accept part of these images. To develop a more comprehensive understanding of the divergent and complex issues of political and economic power, this thesis investigates both competing and complementing discourses of power. The

sense of power associated with the ideological discourses in this thesis is not necessarily negative. The discursive features in this research can be negative, positive and even neutral, depending on the specific context within which the tourism websites are positioned and its prevalent discourses of power.

So, who are likely to be the writers or those in a position to decide the contents the STs and TTs of the websites? This question requires contemplation of the production process of website texts and the notion of contributors. Section 2.3.2 will discuss how the aspects of rationale of applying DTS to this thesis may answer this question.

### **2.3.1.2 A need to generalise *oneself* as a ‘website owner’**

Several research constraints suggest that there is a need to further specify the conception of ‘self’ and to generalise people who are likely to be involved in the website translations within the conception of self-representation in this thesis. To identify the people who have contributed to re-presenting the STs, the most direct approach seems to be to ask the concerned tourism organisations as the primary source for information concerning the production process and people involved. This attempt, however, has ended in failure due to the inaccessibility of fundamental information on the websites’ production process (see Section 1.2.3).

An alternative way to learn about people possibly involved in the translations is to make reference to previous research on some well-established corporate websites for their paradigmatic production processes. Much research within translation studies has been done to outline some paradigmatic framework of localised websites, how verbal messages in translated texts should be rendered and modified to complement any adapted non-verbal contents for disseminating the entire message, and the knowledge of translators to understand and work with different forms of pre-production documents relevant to producing the final translated texts (Cattrysse 2001; Ditaranto 2005; Esselink 1999, 2001; Freivalds 2005; O’Hagan and Ashworth 2002; O’Bronin 2004; Schildhauer 2004). Some research is even dedicated specifically to the design of tourism websites and the workflow of their production (Werthner and Klein 1999: 284-89). These recommended parameters prescribing some optimal criteria for multi-media translation and websites of the tourism industry can be part of the useful guidelines informing translators how to work with

the entire production team in order to attain optimum efficacy.

Yet, assuming these parameters to be what the four websites are following may neglect the fact that the production process, textual style and layouts of the translated contents of the websites may vary considerably in reality. The production style and workflow of certain websites outlined in previous research are more likely to be applicable to some well-established websites owned by large tourism organisations that possess substantial technical and financial resources. This has been proved by the initial observation of the websites' various degrees of sophistication and qualities of their English translations. This also suggests that their production processes are likely to differ considerably. In this sense, those parameters can by no means accurately predict the real translation process of the websites.

The above limitations imply that it is difficult to identify the actual contributors to the website translations among a variety of possible candidates who may have various degrees of direct or indirect contributions. Generally speaking, they may range from people immediately involved in translating, editing and producing website contents such as translators, web editors, web managers or programmers to indirect contributors, such as managerial staff and those in a marketing division, who decide which core messages to present. For those involved in the production team, they can either be in-house staff belonging to the tourism organisation or staff working for an outsourced company. For this reason, it would be an over-generalisation to include only website translators and editors who seem to be the group most directly involved in the translation process. If the main question is to identify the possible candidates empowered to decide the ST and TT contents, members of the managerial staff, who are not immediately involved in the act of translating, could still be considered more influential on the overall approach of translating the verbal contents of a website as they make the most important decisions in an organisation. Nevertheless, without being able to access primary evidence, it is still difficult to find out how detailed the instructions members of the production team receive and how much autonomy and freedom they enjoy in deciding the overall translation approach.

To solve the problem of the uncertain contributors for analytical purposes, this thesis draws on the expression 'website owner' as an abstract representative of a



tourism organisation. This decision was made partly because website translations can be conceptualised as the outcome of a collaborative effort by all potential contributors. Although the range of contributors and the nature of their respective contribution is different in each case, each of these websites has an owner or owners. They can be a board of directors in an official organisation or some senior managerial staff in a corporate one. The website owners are significant in that even if they neither directly contribute to making collective decisions on the translational messages nor serve as the final gatekeepers, they are supposedly endowed with the authority to have a final say on the website contents, and are held accountable for all website contents no matter they understand the TTs or not. Besides, no matter whether the translations are produced by an in-house team or an outsourced company, the website contents cannot be published without the approval of the website owners. In this light, they can be considered principal architects of what images and values are to be constructed in both the STs and TTs. It has to be noted that the expression ‘website owner’ used in this thesis does not refer to just one particular person or group of people with financial control of the websites. Even the actual contributors of the website translations and their production process remain unknown in this study, this thesis still needs an expression to signify someone from the websites or any within the same situational context, who express their own views through the websites. The term ‘website owner,’ therefore, is used in this thesis as a collective expression representing for all parties possibly involved in the process of translation and within the same COS.

### **2.3.2 Merits of using an integrated approach**

Given the above conceptualisation of website translations and website owners, an integrated approach constituted by some core concepts within DTS, the concept of COS and the approach of CDA is deemed appropriate for studying the translation strategies for the websites. These three conceptual frameworks are chosen because of the similarities between some of their significant concepts. Certain core notions of these approaches indicate their compatibility by showing how they can complement or even reinforce each other. Some other concepts are meaningful and particularly applicable to this thesis and may help achieve some research objectives mentioned in Section 1.1. The following discussion will explain why some principal concepts

within the approaches of DTS and CDA, as well as the concept of COS, are enlisted to formulate an integrated approach to derive context-based explanations and to highlight their significance to the translation strategies.

### **2.3.2.1 Compatibility between the frameworks**

First of all, all DTS, the concept of COS and CDA are similar in that they all suggest a product-oriented approach, which may compensate for the constraint on the accessibility of primary information about the translation processes. Firstly, DTS calls for studying translated texts as ‘products’ of translational behaviour in order to reveal the underlying forces accountable for the translation strategies. This idea is in line with the conceptualisation of website translations as the final products of collaborative efforts (see Section 2.3.1.2). Starting with detailed observation and description of certain linguistic manifestations in the translations, this empirical study calls for explanations of the regularities of these surface manifestations as norm governed based on observable evidence (Toury 1995: 65). The ultimate aim is to reconstruct *non-observable* forces at the root of translational acts and to identify a network of relationships, which altogether constitute a set of translational norms that may perform some intended functions (ibid. 13, 36). In this sense, despite the opacity of the actual translation process and contributors, using DTS may help reveal some underlying contextual factors, which are significant in constituting the websites’ translation strategies but not easily observable at the initial stage of the research.

Similar to DTS, Fairclough’s CDA and the concept of COS also allow a product-oriented empirical study of the translations. Both CDA and the concept of COS may study text as a product of a production process (Fairclough 1989: 26; Halliday and Hasan 1985: 10, 46). Together with the notion of COS, the approaches of DTS and CDA may encourage an empirical study of the website translations as products by observing and describing their textual phenomena as a starting point.

The compatibility of the three frameworks, particularly DTS and the concept of COS, can also be seen in the way they emphasise the significance of interpreting textual phenomena with reference to context. Halliday’s concept of COS demands an investigation into the relationship between text and context. This notion was initially inspired by the theory of context of an anthropologist and a linguist, Bronislaw

Malinowski (Malinowski 1923, 1935; qtd. in Halliday and Hasan 1985: 5).<sup>28</sup> He conceptualises a context as comprising the context of culture and the COS (qtd. in Halliday 1973: 49). The context of culture can be taken as the range of potential meanings or possible interpretations that are open whereas the COS may define the actual choice out of the scope of possible interpretations under a particular situation (ibid.).<sup>29</sup> The latter is particularly useful in explaining why a linguistic feature can be subject to different interpretations in different socio-cultural sub-contexts, which may all be embraced by the same context of culture. To explore the multiple contextual meanings of a linguistic feature, Halliday develops his systematic study of COS on the basis of Malinowski's idea, which may explain how a specific meaning of the feature can be inferred from its immediate context. Seeing text as a semantic entity, the notion of COS strives to explain its writing styles by associating certain properties with certain contextual components (Halliday and Hasan 1985: 10, 46).

The importance of context to the interpretation of textual meanings can also be seen in DTS. DTS underlines a need to derive interpretations of the normative patterns of a translation by first contextualising it and studying its initial positioning, which may be tentative and subject to revision at a later stage (Toury 1995: 29, 63). Toury explains that contextualisation is necessary as it helps look into the complexity of the reality in which a translation is positioned (ibid.). This "complex reality" that Toury mentions can be understood as the environment of a text, that is, its COS, in Halliday's term.

Nevertheless, the concept of COS may further explain how the complex real-life situations affect the meanings of linguistic features in a text, hence a need to study various contextual components and their linguistic manifestations. The explanation lies in one central notion of COS. It underlines that the meaning or function of textual features varies with the total environment and the situation in which the text is used, for it is the various components of the COS of a text that ascribe meanings to its linguistic features (Halliday and Hasan 1985: 6, 46). As such, one needs to refer to the COS in order to explain why certain textual phenomena appear in the text on that

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<sup>28</sup> The term "context of situation" was initially coined by Malinowski to describe "the total environment, including the verbal environment, but also including the situation in which the text was uttered" (qtd. in Halliday and Hasan 1985: 6).

<sup>29</sup> Halliday and Hasan also understand the term COS used by Malinowski as referring to "the environment of the text" (Malinowski 1923; qtd. in Halliday and Hasan 1985: 6).

particular occasion (Halliday and Hasan 1985: 46). On the other hand, textual elements may also reveal various features of their context (ibid. 26). In this sense, these textual features may serve as linguistic manifestations of the complex reality in which they are used.

Other than DTS and the concept of COS, CDA also emphasises the intimate relation between text and context. The close connection between text and context is explained in Fairclough's notion of discursive practice, which "involves processes of text production, distribution, and consumption" (1992: 78). If the above notion of DTS is to be understood in terms of the notion of discursive practice, a translated text can be understood as a discursive practice within a social context. Fairclough notes that the nature of these processes "varies with different discourse types according to social factors (ibid.). This view, again, highlights the close connection between various forms of textual practice and their immediate contexts. Yet, this notion of CDA explains the "contextual components" and the "complex reality" in terms of the discourse types and their associated social factors prevalent within the social context in which a text is produced, distributed or consumed.

More importantly, other than complementing the notion of COS to ascribe contextual meanings to translational features, CDA may also complement DTS to bring up issues of power in the study of the translation norms of website translations. As DTS describes, translational norms may indicate the existence of "a desire to *control* behaviour" through translation in an attempt to establish new social orders or dictate the existing ones rather than merely account for or retain them (Toury 1995: 55). This attempt of DTS to reveal this unobservable form of control by studying translation norms also echoes a major aim of CDA. This concept also strives to examine how discursive practices may play the role "in furthering the interest of particular social group" (Philips and Jørgensen 2002: 63). To achieve this objective, CDA draws on the concept of ideology to explain how discursive practices may subjugate one social group to other social groups (ibid.). Extending from this notion of CDA, the observation of translation norms can be compared to the study of the ideological meanings ascribed to linguistic features in a discursive practice. While the former aims to reveal the attempt of translation to impose control on TA's behaviour, the latter strives for understanding how discursive practices may exert

control over other social groups.

On issues involving the interpretation of textual features, CDA may also help elaborate DTS by specifying that the translations are examined from the perspective of an analyst, rather than from the perspective of a participant in the discourse practice. Fairclough notes that, in CDA, textual phenomena in discursive practices are interpreted from the perspective of the analyst rather than text producers or audiences (Fairclough 1989: 27, 144).<sup>30</sup> For this reason, CDA emphasises that the empirical study is by no means exhaustive or capable of revealing all contextual factors governing textual phenomena (Fairclough 1989: 26-27). This also suggests that CDA neither aims to prove that the ideological meanings of the re-presented features as inferred from their COS are the only ‘proper’ interpretations or readings, nor reveals the claimed socio-political factors as all actual concerns in reality. Given that CDA draws on the perspective of an analyst to offer interpretations of complex and invisible relationships to the discursive activities (Fairclough 1989: 27). This analyst perspective is conducive to DTS in striving towards its goal of reconstructing non-observables forces underlying translations and the complex situations in which they are positioned.

### **2.3.2.2 Applicability to this research**

One merit of applying DTS and the conceptual frameworks of COS and CDA to the analysis of the website translations is that the empirical approach they adopt may bypass some research constraints and facilitate identification of newly emerging contextual factors within a rapidly evolving and diverse context. Initially conceptualised as a normative socio-cultural activity associated with economic and promotional practices on the Internet, website translations can be considered a comparatively recent research topic in translation studies, undergoing constant and rapid changes in the contemporary era. Such newly emerging practices are best explained by a descriptive approach like DTS, which observes the translations *per se* without relying on pre-established paradigms as prescriptive normative approaches do (Hammersley 1997: 238). Rather than setting norms based on value judgments in

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<sup>30</sup> The main rationale of this analytical basis comes from Widdowson’s concept of pretext, which distinguishes an analyst’s socio-cultural assumptions and critical reading of texts from actual audience’s intuitive reading leading to various interpretations of meaning potential (2004: 76, 87).

a conscious way (Toury 1995: 19), the empirical method of DTS allows examination of translational phenomena in real-life situations (Toury 1995: 32; Hermans 1999: 49), and accounts either for possibilities and likelihoods or for facts of actual behaviour. As DTS is open to a systematic accumulation of knowledge of everything observable, any new issues absent from any traditional or conventional translation models are unlikely to be neglected (Toury 1995: 3). This systematic approach to observing the websites' translational strategies may, therefore, shed light on some newly emergent and prevalent translational norms that challenge the conventional ones. By shifting the focus of the study from the process to the product end, this approach may also bypass the inaccessible information about the production process (see Section 1.2.3). In addition, given that all DTS, CDA and the concept of COS may offer a text-oriented analytical framework to study observable textual features, they also conform to the decision of focusing on the textual contents of the websites in this thesis (see Section 2.2.2).

Approaches and concepts that emphasise the importance of underlining the relevance between translation and context are particularly conducive to analysing the case studies of contextual variations in this thesis. Michael Cronin notes that translation studies is an interdisciplinary discipline inseparable from and immediately relevant to larger issues such as the economy, politics and technology (2003: 66). This view suggests that website translation can also be positioned within a larger socio-cultural context, and studied in relation to larger critical issues as they are likely to have mutual influence upon each other. This view on the relation of a translated text with its context also suggests the importance of providing interpretations of the translation strategies for the websites using socio-cultural factors that are of contextual significance within the websites' immediate contexts.

In addition, the complexity of the websites' context suggests a need to look for an approach that may help investigate contextual variations. Given the importance of unfolding the hierarchical structure and the dominant components of the translational contexts, DTS, which emphasises the importance of contextualising translations as noted in Section 2.3.2.1, may help first contextualise the translated texts by describing in details the immediate translational context of individual websites before identifying contextual factors that may explain the translational norms.

With a need to contextualise the complex translational environments of the websites, another advantage of adding the concept of COS to the integrated approach is that it helps to systematically unfold the translational context by classifying it into three major dimensions and to attribute ideological meanings to textual features corresponding to these dimensions. The analytical framework of COS facilitates a systematic study into the complex relation between text and context by first unfolding the configuration of a particular situational context, which typically encompasses the field, the tenor and the mode of discourse (qtd. in Halliday and Hasan 1985: 46). Sections 3.1.1 to 3.1.3 will explain how these three contextual components correspond to the various contextual dimensions of the four websites.

The examination of the contextual variations of the website translations cannot be considered comprehensive without enlisting CDA and its concept of ‘order of discourse.’ They help unfold and exfoliate the complex context and sub-contexts of the website translations. It has to be noted that, discourse has a specific usage in Fairclough’s study. This concept refers to the “social constraints for discourse and practice within an interdependent network,” and can be compared to the general social order within a particular society or a social institution (Fairclough 1989: 29). A given order of discourse is related to discourse types in that the former constitutes a series of discourse types in determinate orders (ibid. 31). Discourse types, in this sense, can be compared to the types of social practice or considered as elements structured within a given order of discourse (ibid. 29-30). The way these discourse types are structured is ideologically driven (ibid. 30).

The hierarchical concept of order of discourse suggests a need of adopting a multi-dimensional comparison of the website contexts by means of decomposing them. The reason is that this concept points to the need for studying the configuration of all discourse types used within a social institution or a social field (Philips and Jørgensen 2002: 67). To begin with, one may infer the relevant discourse types by studying the general context of the social institution in the first instance. Given that the tourism websites were initially conceptualised as being embraced by the general context of the social institution of tourism promotion, the set of social constraints for tourism and promotional activities of the media can be identified with those for the four websites. As for the general translational context of the websites, it may share

commonalities with the contexts of mass media, promotion and tourism, and signals the predominance of media, advertising and tourism discourses in the shared institutional context.

More importantly, the process of studying the discourse types structured with a given order of discourse may prompt one to look beyond the general context of the social institution and study the possible existence of varied sub-contexts in order to identify the hypothetically dominant discourses and their hierarchical structures in each website's context. In other words, both commonalities and differences in the websites' settings, and their associated discourse types will be studied using this reductionist approach. This comparison may then be considered an essential act that would suggest the websites are not entirely identical even though they may be bound by the same set of general constraints. These shared and different discourse types may then be used to suggest how far the website and their translations may be considered both the same and different types of social practices. The above core concepts of CDA, therefore, explain in part why this deductive approach is used in this thesis, for it encourages a comparison of the translation strategies in various dimensions of the website context, and helps understand how different socio-cultural factors derived from various contextual dimensions altogether constitute the complex translation strategies.

Another principal reason for applying the framework of CDA to this study is to help understand how various identities of the website owners are constituted by discourse types relevant to the website contexts, and to associate the website translations with the notion of power. While DTS emphasises that the types of data are intimately connected with the objectives of the studies (1995: 223), CDA suggests that the data considered 'relevant' to the objectives of this study are features of discourse types prevalent in the website contexts. The approach of CDA requires the identification of discourse features describing socio-cultural activities prevalent within the website contexts (see Section 2.4.1.1). It follows that the meanings of these discourse features can be inferred from the specific context in which they are used. These discourse features may reflect the multiple identities of the website owners, and help derive interpretations as to how these features can be considered manifestations of power (see Section 2.3.2.1), which are two of the principal



objectives of this thesis.

The ways these discourse features are changed in the TTs are also of socio-cultural significance. As noted by Philips and Jørgensen, discourse can be considered contributing to the construction of social identities, social relations and systems of knowledge and meanings (2002: 67). Given that the discourse features to be studied in this thesis are linguistic realisations of discourse types relevant to the website contexts, they may also contribute to constructing the identities of the website owners within these contexts. The ways in which these discourse features are changed may then reflect how the website owners' identities become different between the STs and TTs.

In short, drawing on this concept of CDA, this thesis uses the four tourism websites as examples to show how this constitutive function of discourse is manifested in their translation strategies. Only by studying these features as discourse features and their translation strategies as carrying ideological functions can the website translations be considered discursive practices serving to exert power over the TA. First of all, ideology has to be embedded in discourse features so that certain concepts can be projected as universal and requests as commonsensical (Fairclough 1989: 77). Such ideological functions of discourse features are related to power because they facilitate power holders to control people's actions their interpretation of others' actions, thereby sustaining economic and political power (ibid. 33, 77). With reference to the website translations, such discourse features are embedded in the TTs through the act of translating. Demonstrating how the translations deploy strategies of some relevant discourse types in an attempt to facilitate the working of ideology and the control over TA's audience helps underpin the argument that the website translations can be a manifestation of social control. Rather than happening to be used at random or for stylistic purposes, such features can be used to support the claim that the translational activities can also be a form of discursive social practice.

Moreover, the CDA offers alternative readings to the ideological meanings behind the translation strategies, which is one of the main objectives of this thesis (see Section 1.1.1.2). Rather than accounting for the ideological functions of the website translations to understand how they may constitute socio-cultural changes,

CDA is used in this thesis for deriving explanations. This approach is enlisted to identify socio-cultural phenomena within the translational contexts that may be accountable for governing certain translation strategies and their social functions in the complex translational context as emphasised by DTS (Toury 1995: 16). By exploring controversial socio-cultural issues and suggesting an abuse of power behind this type of discursive practice (Widdowson 2004: Preface viii), CDA may subvert one of the conventional views, which sees website translations as a type of seemingly ‘innocent’ texts. As noted by Widdowson, this approach aims to arouse scepticism about certain conventional readings of a particular social phenomenon and hence offers a scope for further academic enquiry (2004: 163, 173). Shedding light on the features’ ideological effects,<sup>31</sup> CDA ultimately aims to expose how the translations can be considered discursive practices related to unequal power relations between social groups and ways in which a political course can be advanced (Hammersley 1997: 239; Philips and Jørgensen 2002: 63-64; Widdowson 2004: 158).

In addition, the approach of CDA to the interpretation of texts, according to Widdowson, is not designed specifically for literary criticism. The CDA began by “modifying the procedures of literary hermeneutics” and applied them to non-literary texts, hence extending “the scope of hermeneutics to non-literary texts” (2004: 129-31).<sup>32</sup> Given that the website translations can be considered as a form of pragmatic texts, this merit of CDA further explains why CDA is particularly useful for the interpretation of textual features in the case studies.

It is worth mentioning that not all principal objectives of CDA are relevant to this thesis. While this critical approach aims to reveal how the use of discourse features in certain texts can be taken as an attempt to constitute unequal power relationships between discourse participants, ultimately aiming to contribute to social changes (Philips and Jørgensen 2002: 63-64, 67). Rather than striving for social equality and harnessing the results of this critical study for social changes, this thesis, however, draws on CDA mainly for assigning ideologically meanings to certain textual features by seeing them as discourse features. Their meanings will be

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<sup>31</sup> The notion of ideology conceptualised within Fairclough’s CDA mainly refers to the construction of meanings that contribute to the maintenance and translation of power relations (Philips and Jørgensen 2002: 75).

<sup>32</sup> Widdowson notes that a similar idea is also held by Terry Eagleton and Roger Fowler (Eagleton 1983: 205; Fowler 1996: v; qtd. in Widdowson 2004: 129-31).

interpreted against the particular dimension of website context in which they are used. Explanations for the various ways in which these features are re-presented will also be inferred from the respective context, and will focus on those related to political and economic power. This interpretation procedure within the framework of CDA aims to argue that the seemingly 'innocent' tourism texts and their translations may involve power issues.

Other than CDA, it is also meaningful to enlist the concept of COS to this study, for this framework conforms to the objective of studying the translation strategies from a self perspective. On studying Halliday's framework of COS, Hasan explains that the ways in which meanings of certain linguistic features correspond to the contextual components depend on a speaker's perceptions of the COS, which activate the choice of certain meanings of the features (qtd. in Halliday and Hasan 1995: 222). This view underlines why this concept is applied to provide interpretations of the website translations as initially discussed in Section 2.3.1.1, which emphasises that the contextual meaning of a linguistic feature makes sense only if it is interpreted from a writer's or speaker's point of view. It follows that the socio-cultural significance of those relevant features re-presented from the STs into the TTs in the websites would not make sense unless they are interpreted from the perspective of the website owners, or those people within the same situational context. In other words, applying the concept of COS to studying the translation strategies for those relevant features in this thesis may help understand the traces of thought of the website owners, and even the set of beliefs, values and assumptions the website owners perceive and intend to present within their immediate socio-cultural environment.

In short, CDA, DTS and the concept of COS are applied to this study because of both their compatibility with one another and their individual value for achieving the objectives of this study. While the concept of COS may initially assign contextual meanings to certain re-presented linguistic features, the notion of the order of discourse in CDA further stratifies the translational context and suggests a need to carry out a multi-dimensional comparison. This aims to understand different contextual meanings of the re-presented features to the website owners in various dimensions of the translational context, and the different socio-cultural factors that

manifest the imposition of political and economic power on the website translations.

## **2.4 The core methodology for a two-stage comparison in three dimensions of the website contexts**

Given the merits and applicability of the above integrated approach for studying the website translations, this section will discuss in detail a method of two-stage comparison to identify and compare coupled pairs from the websites. The first-stage comparison aims to study the ways in which certain discourse features relevant to the dominant discourses in the STs have their meanings and syntax changed or re-presented in the TTs, and what aspects of the website owners' images are foregrounded or suppressed due to the act of re-presentation.

### **2.4.1 The first-stage comparison**

Since the first-stage comparison discussed above requires the identification of discourse features relevant to the discourses dominant in the shared and diverging website contexts, it is necessary to specify which discourse features are to be identified, how they are to be compared between the STs and TTs and the aspects of rationale behind this comparative method.

#### **2.4.1.1 Identifying re-presented features of tourism, organisational and local discourses**

Initial observation indicates that the four case studies adopt the method of 'syncretic translation.' Chiaro notes that this commonly seen translation method involves the change of only certain contents in the STs for the audience in the TTs (2004: 325).<sup>33</sup> Commonly seen in website translation, this strategy echoes the idea that not all aspects of the website owners' identities in the STs are re-presented in the TTs. Only some of the discourse features that can manifest the identities are pertinent objects of study. The following discussion will lay down several criteria for selecting the

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<sup>33</sup> According to *Oxford English Dictionary*, the word 'syncretism' is conventionally used in a religious or philosophical context to refer to 'attempted union or reconciliation of diverse or opposite tenets or practices' ('syncretism' 2010, N. pag.). Chiaro applies this concept to the context of website translation and refers to 'syncretic translation' as a translation strategy that may insert a particular cluster of textual contents or customise certain non-verbal contents in the TTs for a particular locale (2004: 325). This translation strategy is often used to demonstrate how the contents of each website are tailored to its specific locale where necessary. Since the website translations are not to be studied within this localisation framework, this commonly used method is true to the website translations only to the extent that the changed contents aim to cater for the TA rather than a particular locale.

coupled pairs pertinent to the research objectives.

The very first step is to identify members of coupled pairs from the STs and TTs. According to DTS, the members of a coupled pair have to be compared by the same type and rank on either formal or functional level (Toury 1995: 85). To tie in with CDA and the concept of self-representation, the coupled pairs selected from the textual contents of the destination sections were confined to socio-cultural references, which were typical of the discourses hypothetically dominant in various dimensions of the translational context,<sup>34</sup> and which had their meanings or syntax re-presented in the TTs. Although these re-presented discourse features may vary in appearance and serve various ideological functions, they will be shown to achieve a similar set of discourse objectives within the same contextual setting. Moreover, the change in or re-presentation of a feature's meanings or syntax can be manifested in a translation strategy, and take the form of insertion, deletion, replacement or rearrangement of syntax. Analogous to the concept of framing, these translation strategies may help understand how much information of the re-presented subject in the STs has been contained and left out in its TT counterpart (see O'Toole 1995: 168). This ST-TT comparison is also similar to the concept of COS, which may explain why some messages exist while some others might have existed but do not (Halliday and Hasan 1985: 46).

With reference to the websites' context, members of the coupled pairs can be considered linguistic features that may conform to tourism, organisational and local discourses (see detailed discussion on each type of discourses in Sections 3.2.1, 3.2.2, 4.2.1, 4.2.2 and 5.2). Such features can manifest the three dominant types of socio-cultural activities that are likely to take place within the co-existing tourism, organisational and domestic contexts in which the websites are initially positioned. More importantly, these discourse features can reflect the three most prominent identities of the website owners. While features of the tourism discourse may suggest how the website owners identify themselves as members of the tourism trade, those expressions constituting organisational discourse may indicate how the website owners present themselves as the representative of a tourism organisation and as members of the local cultural community respectively.

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<sup>34</sup> See Section 1.3 on the way of deciding linguistic features 'typical' of a particular discourse type.

Yet, not all of the discourse features fall within the scope of the study but only those which are re-presented in the TTs. Due to the differences between the SA and TA as perceived by the website owners, some features of each hypothetically dominant discourse in the STs are re-presented or have their syntax and meanings shifted in the TTs. For this reason, the next step is to compare the syntax and meanings of these relevant features in the STs with their TT counterpart (Toury 1995: 36). This ST-TT comparison method aims to find out if particular aspects of the identities of the website owners in the STs are reshaped or replaced, and to identify those that are newly created in the TTs.<sup>35</sup> This is because the translation strategies for such features may not reflect the website owners' socio-cultural preferences. For this reason, the term 'translation strategies' used in the rest of this thesis will refer specifically to the different ways in which the STs and TTs present these discourse features. In other words, a discourse feature is selected as a member of a coupled pair because the changes in its syntax and/or meanings in the TTs may perform ideological functions from the perspective of the relevant discourse types. This is regardless of whether the change can be explained linguistically as conforming to the convention of the TL. These discourse features are selected because, even if they remained syntactically or semantically intact and were translated literally in the TTs, they would still conform to the linguistic convention of the TL. For instance:

**ST1:** The Silk Road tours have been developed for over a decade as a major itinerary in northwestern China (emphasis added;<sup>36</sup> see Text 1 in Appendix 10 on p.260).

**TT1:** The Silk Road tours have been developed for over a decade as a main tourist product in northwestern China (see Text 2 in Appendix 10 on p.260).

**ST2:** The Clock Tower was part of the former Kowloon-Canton Railway Terminus. It was built in 1915 (see Text 44 in Appendix 10 on p.265).

**TT2:** ... the Clock Tower was part of the former Kowloon-Canton Railway Terminus. Built in 1915, it marks the start of the scenic Waterfront

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<sup>35</sup> This statement is based on the reasoning that both STs and TTs within a particular dimension of website context, for instance, the organisational sub-context, are supposed to reflecting the same or the same set of identities of the website owners. A discursive feature manifesting a particular identity of the website owners in the ST is supposed to manifest the same identity whether or not the feature is re-presented. For this reason, it is one aspect of the identity manifested in the feature that is different after re-presentation.

<sup>36</sup> The underlining is later added to each example unless otherwise stated.

Promenade and remains as a photogenic monument to Tsim Sha Tsui's rail heritage (see Text 45 in Appendix 10 on p.265).

**ST3:** Tai Po is an ancient market town ... (see Text 50 in Appendix 10 on p.266).

**TT3:** The ancient market town of Tai Po is ... (see Text 51 in Appendix 10 on p.266).

The expressions highlighted in ST-TT1 show that the meaning of the original expression in ST1 has been changed semantically in TT1. Although this change seems redundant, it can be of significance from the perspective of tourism and economic discourses (see detailed discussion in Section 3.3.1.1) and hence are selected as a coupled pair. Similarly, the syntax of ST2 has been changed in TT2, which, again, seems unnecessary as its literal translation shown in ST2 is also grammatically acceptable in the TL. This change, however, can be of ideological significance in that particular context. The changed syntax enables the underlined clause to be added to TT2 after translation and to occupy a major position in the sentence. As such, this added message can be emphasised in the TT (see detailed discussion in Section 3.3.2.1). A change in the original syntax is also illustrated in TT3. Although ST3 could have remained intact from a purely linguistic point of view, a ST-TT comparison indicates that the original syntax has been changed in TT3. This syntactic change results in a presupposition expression prevalent in advertising discourse (see detailed discussion in Section 3.3.2.2). For this reason, expressions as such can be taken into account as a coupled pair.

One may argue that, certain discourse features in the TTs are peculiar to the TL. For instance, many abbreviated expressions such as “you'll also find the Old Stanley Fort” (see Text 1 in Appendix 9 on p.258) and “the 23rd day of the third lunar month” (emphasis added, see Text 2 in Appendix 9 on p.258) are found only in the TTs of the data sets. Other discourse expressions equally peculiar to the TL include condensed phrases, such as the use of complex or compressed nominal units “a typical 18th-Century Hakka house” and “3,000-year-old Bronze-Age rock carvings” (see Texts 3 and 4 in Appendix 9 on p.258). Since these linguistic forms do not exist in the SL, the syntactic transformation resulting in the creation of these discourse expressions in the TTs should be excluded from this study. Nonetheless, from the perspective of discourse studies, the use of such devices in English language may

signal the expertise of an organisation in organisational discourse (see Section 4.5 for details), and, therefore, should also be included in this study.

While the attention is given to those re-presented discourse features, other features whose meanings or linguistic forms are shifted due to the linguistic differences between Chinese and English are outside the remit of the comparison (Hermans 1999: 75). These expressions have to be changed semantically or syntactically in the TTs as they are absent from the TL. If they were translated literally, they might become awkward or even ungrammatical. More importantly, this type of changes usually does not entail any modification or creation of ideological meanings from the perspective of CDA. Take the following examples:

**ST4:** On an island at the southeast end of the Zhoushan Archipelago. ... Mt. Putuo., which is on the island, ... (see Text 5 in Appendix 9 on p.258).

**TT4:** The scenic spot is on an island at the southeast end of the Zhoushan Archipelago, on which there is a mountain called Mt. Putuo (see Text 6 in Appendix 9 on p.258).

**ST5:** Here is a hang out favoured by locals with a fun collection of bars and a coterie of restaurants featuring Asian cuisine (see Text 7 in Appendix 9 on p.258).

**TT5:** Hillwood Soho in Tsim Sha Tsui is a hang out favoured by locals with a fun collection of bars and a coterie of restaurants featuring Asian cuisine (see Text 8 in Appendix 9 on p.258).

**ST6:** Hong Kong Convention & Exhibition Centre is perhaps Wan Chai's most distinctive landmark. It has not only organised trade fairs, exhibitions and international conventions. In 1997, the ceremony of Hong Kong's change of sovereignty was also held at Hong Kong Convention & Exhibition Centre (see Text 9 in Appendix 9 on p.258-59).

**TT6:** Perhaps Wan Chai's most distinctive landmark is the magnificent Hong Kong Convention & Exhibition Centre, venue for trade fairs, exhibitions and international conventions, as well as the ceremony to mark Hong Kong's change of sovereignty in 1997 (see Text 10 in Appendix 9 on p.259).

ST4 shows that the theme "Mt. Putuo", which might have served as a subject to set the scene, is absent from the first sentence of the web page featuring this particular



site. One possible reason for the ellipsis of this theme in the ST is that the heading of the web page “Mt. Putuo Scenic Area (Puduo Mountain)” has already served a similar function. In the TL, however, this type of declarative sentence cannot stand alone without an explicit subject. To form a complete sentence, the implied subject “The scenic spot” is added to TT4. Since this syntactic alteration is likely to be initiated by a difference between the SL and TL and shows no association with any ideological function serving the objective of any relevant discourse type, coupled pairs showing this type of change are excluded from this study.

ST-TT5 demonstrates how SL and TL handle an implied subject in different manners. ST5 shows that a locative demonstrative “here” as the theme of the first sentence of a web page to refer to its thematic tourist site “Hillwood Soho in Tsim Sha Tsui,” which has been noted in the heading. Similar to TT4, this implied theme is made explicit by replacing the original demonstrative in TT5. Although the demonstrative “here” is sometimes used as the theme of a sentence, this syntactic structure is uncommon at the very beginning of a paragraph or an abstract in English. Without showing any sign of giving any ideological function, this replacement can be considered out of a linguistic concern. Since this lexical change is likely to be out of a consideration as to the usual practice of English text structure and organisation, expressions showing this type of change are excluded from the study.

ST-TT6 illustrates a change in the syntax, which is also likely to be made out of the linguistic difference between the SL and TL. With reference to the SL version, a district “Wan Chai” is featured as the subject of a web page. It comprises three paragraphs. The first paragraph briefs on various entertainment facilities within the district. The second one introduces specifically the Hong Kong Convention & Exhibition Centre, and the third paragraph focuses on certain features along Queen’s Road East. ST-TT6 is abstracted from the second paragraph.

ST6 appears to be the literal translation of the SL version, with the first two sentences showing an unmarked theme, which is also the subject of that particular paragraph.<sup>37</sup> The third sentence, however, puts an adjunct as a marked theme. TT6 shows that, among other changes, the syntax is likely to be changed in order to create theme textual coherence in English. According to Thompson, a theme may serve to

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<sup>37</sup> According to Thompson, a sentence has an “unmarked theme” when its theme and the subject are the same, so that the subject is also the natural choice as a theme (2004: 144-45).

build up a framework, arrange unrelated string of facts in a hierarchical manner and help readers locate the information they are reading in relation to the entire text in functional grammar (2004: 165-67). The syntactic change helps create relevance between the subject of the entire web page “Wan Chai” and the particular feature “Hong Kong Convention & Exhibition Centre” within Wan Chai district. By using the subject of the web page as the theme, this thematic sentence of the paragraph helps the TA to relate the Convention & Exhibition Centre featured in that paragraph as a site within Wan Chai district, thus maintaining thematic coherence between the paragraph and the entire web page. Moreover, a rheme may serve to provide information or contents of the stated theme in English (Thompson 2004: 165).<sup>38</sup> Using the subject of the paragraph as the rheme of the sentence may guide the TA to perceive the subject as part of what has been mentioned in the theme, and enables the main clause to carry subordinate clauses listing important events held at the venue. The above textual considerations show that this type of syntactic changes is likely to be initiated by the difference between the SL and TL, and hence is excluded from this study.

#### **2.4.1.2 Why is a quantitative analysis not appropriate?**

The above criterion seems to suggest that one may adopt a quantitative approach that identifies features typical of the discourses hypothetically dominant in the STs and TTs. In general, ‘typical’ discourse features may refer to those repeatedly occurring in the texts. If this was the meaning of ‘typical’ discourse features in this thesis, this method would be in line with Firth’s notion of studying translational norms, which aims to identify the ‘typical’ and repetitive patterns of language in the context of translation (qtd. in Halliday 1973: 49). The omnipresence of more specific features may suggest that a particular social activity is happening within the translations’ COS.

This idea of using a quantitative approach to understand overall images of a place built by tourism language is also supported by some opinions on tourism studies. Scholars who advocate this quantitative approach include David L. Uzzell,

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<sup>38</sup> Thompson notes that, in functional grammar, both a theme and a rheme perform textual metafunctions. While a theme is the first constituent of a clause serving as the point of departure of a message, a rheme refers to the rest of the clause other than the theme (2004: 143).

who stresses that a content or quantitative method, which gauges “the frequency with which certain ideas, images, or exhortations appear,” is indicative of its significance to the overall message (1984: 82). This opinion suggests that certain images, ideas or requests may be considered significant in a tourism text because linguistic devices that may construe such images, convey those ideas or convince the TA to take certain actions are omnipresent in the text. These devices can be claimed as contributing cumulative effects to constructing particular aspects of the identities of the website owners and hence influencing the TA’s perceptions. To identify significant socio-cultural messages the website owners attempt to convey in the translated texts, it can be considered appropriate to draw on a quantitative approach, or to combine it with a qualitative method, to perform statistical calculations of those omnipresent discourse features and account for their contextual implications.

Nevertheless, certain characteristics of the website translations and objectives of this thesis indicate that applying the quantitative approach to the current study might have several pitfalls. First of all, the websites differ considerably in scale and complexity. The differences may depend on whether a website belongs to an official or corporate site, and a national or regional site. Whether it is a national or regional site can be related to the budget, relevant technologies and human resources available for building and maintaining the websites. Compared with corporate websites, official websites run and subsidised by an official tourism organisations or a government are likely to receive more human and financial resources to establish a tourism website larger and more complex in structure. Some non-verbal evidence can be observed from the two official websites, *CNTA.gov.cn* and *DiscoverHongKong.com*. The former carries an interactive map showing names of all provinces and cities in China (see Appendix 7 on p.256). Viewers may click on a patch representing a city to access further information of those featured tourist sites within the city. As for *DiscoverHongKong.com*, despite being a regional website, it provides comprehensive travel-related information targeting especially business travellers and shoppers (see Appendix 8 on p.257). Apart from an official status, whether a website is national or regional may also have great impact on their size and structure. Compared with a regional website, a national site is usually larger as it offers nationwide tourism information. The two China websites, *CNTA.gov.cn* and

*Ctrip.com*, can be considered national websites. Whereas *CNTA.gov.cn* features more cities in China than *DiscoverHongKong.com*, *Ctrip.com* is also bigger and more complex than *Ctshk.com*.

The diverging scales and complexities between these websites may explain in part why the quantitative approach, which accounts for the occurrences of similar discourse features in the TTs between the websites, would not be appropriate. The occurrences are likely to manifest the sizes and individual styles of the websites rather than to the socio-cultural preferences of the website owners. In an extreme case, a particular set of features omnipresent in a sizeable website can be entirely absent from a smaller scale website. Even if the websites feature more or less the same destinations, the coverage of textual contents describing each destination may vary considerably and affect the number of discourse features used in portraying the destination. In this sense, relying on a statistical study of the relevant discourse features in the translations would inevitably lead to a misleading conclusion that a set of images claimed to characterise a particular discourse are always prominent in the official or national websites rather than the smaller websites. Such a finding neglects that the above reasons do not have any bearing on the socio-cultural preferences of the website owners.

Secondly, it can be argued that this statistical pitfall can be overcome by calculating the percentage rather than the actual number of a definite set of discourse features. Yet, linguistic expressions that can be considered features of a particular discourse type in the translations can be numerous. Due to variations in the use of discourse features between the websites, features salient in a particular website may be used less often in another. It is possible that a wider range of features serving the objectives of a particular discourse type were found in one website. Another website might display the use of a larger number but fewer varieties of features serving the objectives of the same discourse. This situation makes it extremely difficult to quantify and compare the cumulative effects of these two texts. It would also be too dangerous to assume only a definite set of linguistic expressions as ‘typical features,’ which pervade all the four websites’ translations so that their occurrences can be compared between the websites. The different statistical data between the websites may simply reflect the individual textual style of their translations rather than the

different aspects of the identities the website owners prefer to foreground or suppress in the TTs.

More importantly, comparing the number of occurrences of a particular set of discourse features used in the TTs may neglect the contextual significance of these discourse expressions. This is because the meanings of discourse features are assigned by people who use them for communication within a specific context. In this sense, even if the translations of two websites draw on more or less the same set of discourse features in similar quantities or percentage, their contextual significance may differ. For instance, Section 4.3.1 shows that the references to authorities are re-presented but in completely opposite ways in the official and corporate websites. Such references were deleted from the TTs in an official website but inserted into the TTs in a corporate website. If a quantitative method were adopted, the TTs of the official website would show a lower percentage of using the references than the corporate website does. Since using fewer of these references in the TTs of the official website was interpreted as an attempt to depersonalise by distancing the voice of the authority, an opposite trend shown in the corporate website might indicate its weaker attempt to depersonalise.

This interpretation, however, demonstrates negligence as to the different contextual meanings of these references in these two different sub-contexts. The use of fewer references to authorities in the TTs of the corporate website does not mean that its owner has a weaker intention in depersonalising its voice. Quite the contrary, the opposite trend of using this depersonalising device in the corporate website as suggested solely by the statistics would imply a similar ideological function is also performed in this website context. Their insertion into the TTs of the corporate website may suggest an attempt to boost the credibility of the agency by claiming solidarity with authorities and making them accountable for any undesirable information. In this sense, the economic interest of the website owners identities will be underlined as a common factor that may justify the opposite translation strategies.

A related example is the use of Chinese temporal references in China and HK websites (see Section 5.3.1). In English tourism materials featuring China, it seems customary to preserve those Chinese temporal references to retain the flavour of the source culture in the TTs, and complement the references with a corresponding

western temporal marker to facilitate understanding for the TA who may be unfamiliar with the temporal references during the imperial era of Chinese history. For this reason, these temporal references and their corresponding western temporal markers are expected to be found prominent in the TTs of both the China and the HK websites. Nevertheless, the examples to be shown in Section 5.3.1 illustrate that greater effort has been made to preserve such references in the TTs of the China websites, in comparison with their deletion from the HK websites. If a quantitative approach were used, the less frequent use of the Chinese references in the translational context of a China website might imply that they have made greater effort in preserving a flavour of the source culture while the HK websites do not. Nevertheless, both the preservation and deletion of these references may have more profound contextual implications. Their preservation in the China website could be an attempt to re-formulate an imperial image of China in an international context, which may be undermined by the HK websites. The contextual significance of these references have to be derived from the specific sub-context in which they are used. A statistical calculation of the percentage of occurrences of these features would be accurate and meaningful only if the comparison of these figures is made on the same basis – the contextual meanings of these features are the same in all the four websites. Yet, this aspect of rationale of the quantitative approach does not take account of the need to identify the contextual significance of the discourse features. For this reason, what needs to be compared and contrasted may not be the quantities of the relevant discourse features but their contextual significance in the TTs of respective websites. Such contextual images may seem more indicative of the aspects of identities re-presented in the websites.

The contextual significance of the ways of re-presenting certain discourse features may also be neglected if the comparison is based on only the set of images, beliefs or requests construed in the TTs of each website. The reason is that the act of re-presentation may highlight ideological meanings present in the STs but deleted from or replaced by some other meanings in the TTs. This shift of meanings may suggest an attempt of a discourse to foreground or suppress certain messages resulting from some socio-cultural factors prominent in the TT but not the ST context. In this sense, using a quantitative study may neglect those critical issues interpreted

from the act of re-presentation, which underlines the reasons for changing certain aspects associated with a particular identity of the website owners in the TTs.

Lastly, it can be misleading to rely on a quantitative approach to identify omnipresent linguistic features that may project certain images of the destinations in the TTs associated with the identities of the website owners. This is because the overall images of destinations constructed in the TTs can be related to the varieties and nature of tourist destinations available in a particular country and recommended by a website. In other word, a set of images of the destinations featured in a website is made prominent in its TTs because that particular country only has destinations that construe such images. The choice of destination images being projected is unlikely to reflect the website owners' socio-cultural preferences. For instance, the translations of the two HK websites tend to project distinctive images of modernity because modern landmarks rather than Chinese historical relics predominate in this metropolitan region. Similarly, the translations of the China websites tend to impress the TA with a distinctive imperial image because this country is famous for its many ancient relics and imperial features. If this was the case, however, the images in question would have been framed also in the STs rather than stressed only in the TTs. In this light, this thesis does not simply focus on various destinations' images projected in the translations but certain aspects or values of the images that are changed or re-formulated in the TTs. Again, a quantitative study that failed to highlight the changed contents would not be able to underline these re-presented images.

To avoid the above pitfalls, a qualitative study will be undertaken. In the first instance, it may account for the contextual meanings of the re-presented discourse features constituting the hypothetically dominant discourse types. Manifested in their translation strategies, the aspects of the website owners' self-images *transformed* and their associated contextual meanings *highlighted* or *suppressed* in the TTs will then be compared between the websites as discussed in Section 2.4.1.3.

It has to be noted that the discourse features to be discussed are not necessarily omnipresent in all the four websites. For instance, while mitigated imperatives (see Section 3.3.3.2) and permissive expressions (see Section 3.3.3.1) can be found formulated in the TTs of all the four websites and more than half of the data sets, the

examples of nominalisation (see Section 3.3.2.2) and complex syntax (see Section 3.4.2) can mostly be found in only *DiscoverHongKong.com*. This suggests why only few examples for each type of discourse features but a wide range of them are to be illustrated in Chapters 3 to 5.

But still, the number or percentage of occurrences of these features cannot justify that only *DiscoverHongKong.com* demonstrates the strongest attempt to make the concepts of consumerism and commodity advertising explicit in the TTs. Even other websites such as *Ctshk.com* display less use of nominalisation, they show the use of other discourse features such as mitigated imperatives that may also contribute to justify the commodifying attempts of these websites. Besides, the absence of some discourse features in this particular website may be related to various contextual factors such as the degree of expertise of the site regarding the size of the organisation (see detailed discussion in Section 4.5).

Some discourse features even show that their contextual significance in a particular website cannot be justified without studying how they convey a particular ideological meaning with other discourse features. For instance, the ideological attempt of the preservation of Chinese regnal years in construing an imperial image of China in the TTs of the China websites cannot be justified without considering the presence of other imperial references in the China websites and the replacement of such references in the HK websites (see Section 5.3.1). A quantification of this type of Chinese temporal references may overlook the network of relationships between discourse features. In this example, the occurrences of Chinese regnal years in the TTs of the China websites cannot fully reveal their contextual functions, unless their deletion from the TTs of the HK websites and the presence of other imperial references in the China websites are all taken into account.

Although the examples being cited for the illustration of each type of discourse features are not many, they are by no means less representative. The ideological attempts claimed to be made through the re-presentation of these features in the TTs are significant. For instance, in Chapter 3, a wide range of discourse features serving four principal categories of ideological functions are drawn on to illustrate how the concepts of consumerism and commodity advertising are made explicit in the TTs of all the websites. In other words, a particular idea is considered in this study to be



prominent in a particular context not because one particular discourse feature, which conveys a particular meaning, appears to be numerous in a particular website or even in all the four websites. The idea can be considered prominent within a particular context or across different contexts, because a wide variety of discourse features convey various ideological meanings also conform to the idea.

In short, to give convincing context-based interpretations, all relevant and prominent discourse features have to be considered altogether rather than using the number of the discourse features to justify why certain ideological attempts are prominent in a particular website. All these examples are still considered to be representative because they can illustrate how they can serve a particular ideological function within a particular translational context. They are quoted in order to show that various translation strategies are used for re-presenting a variety of discourse features to achieve a set of objectives for a particular discourse type in the TTs.

#### **2.4.1.3 Discourse features possible for a source text-target text comparison**

One may argue that in order to be included for comparison, both ST and TT segments have to be available in a coupled pair. This criterion seems to suggest that a TT segment can be justified as a piece of translation only if it has at least one ST counterpart. Yet, some textual contents of the websites seem to fall short of this criterion as it is not uncommon that many assumed TT segments lack a ST counterpart. In some cases, a web page featuring a particular tourist destination is only available in either the SL or the TL version. One major reason is that the STs are substantially edited and even reorganised in translation (see Section 2.4.1.1 for the discussion on ‘syncretic translation’). This common practice in website translation may result in many non-identical contents and structures in the SL and TL version of a website.

Nevertheless, based on the source-text postulate of Toury’s DTS, even a TT segment lacking a ST counterpart in the websites can still be conceived of as a translation as the former can be tentatively posited as assumed translations in the first instance (Toury 1995: 33-34). With reference to the case studies, it does not need to be reflected in reality that their Chinese versions precede in time their corresponding English version or are the language version on which the English version is based.

Yet, given that the four tourism websites are owned and run by members of the source culture providing information of tourist destinations from where these people come, the language version written in their official language can be posited as the SL version in the target culture, and the texts in this version regarded as the STs by the TA. This nature of the Chinese version in these cases complies with the DTS's assumptions about a ST, which assumedly precedes the text taken as a translation in time, and serve as a departure point and basis for the translation (*ibid.*). For this reason, all language versions other than the Chinese version of the websites can be assumed as the translated versions.

Another view that may justify a TT segment without a ST counterpart as a translation is provided by some researchers in website translations. If the entire TL version of a website's destination section is seen as a single piece of work, it can be conceived of as a translated edition. This opinion comes from McDonough's macro perspective on web-based translated texts. She suggests that if one language version of a website is taken in its entirety rather than on a page-by-page basis, it can be conceived of as a translation for its TA (2006: 88). Her argument is based on the view of Dirk Delabastita, who sees translation as a process of cross-cultural rendition (*qtd. in* McDonough 2006: 88). In this opinion, the act of autonomous creation to which the translated edition of a particular piece of work is subject can be seen as an attempt to bridge cultural differences, and therefore a part of the translation process (*ibid.*). For this reason, those additional or removed contents in the TTs of the websites can be taken as edited contents. Source texts that have undergone extensive changes in translation, as well as web pages in the TL version lacking a SL counterpart, should also be considered translations (McDonough 2006: 88). The latter can be considered additional contents autonomously created to compensate for the loss in ideological meanings arising from cultural differences.

A similar view is held by Jeremy Munday. Based on Julianne House's opinion in her study of the translation of a tourist information booklet (House 1997: 114; *qtd. in* Munday 2001: 94), Munday argues that despite the substantially edited contents, the translation of tourism materials can be considered works of covert translation because the massive effort of editing aims to reproduce similar ideological functions (2001: 94). In this regard, the four case studies can be considered similar to the

translations of the tourist booklet in that both instances draw on the strategy of covert translation.

Nevertheless, even though this thesis may posit the contents of the websites' TL version as translation based on the above arguments, it does not mean that all translated contents are suitable for the purpose of a ST-TT comparison. In some instances, a TT segment may not have a corresponding ST segment. This may be due to either the absence of the entire corresponding web page or passage from the SL version or the absence of only one particular expression taken out from the ST as an example as part of a coupled pair. Although the web page available in the TL version can still be considered as a translation by the above definitions, the former case may not be eligible for a ST-TT comparison. This is because no corresponding web page in the SL version can form a ST-TT pair to see if certain discourse features in the TT are also present in the ST. For analytical purposes, therefore, only web pages under the selected destination sections that allow a ST-TT comparison will be included into this study.

## **2.4.2 The second-stage comparison**

After identifying discourse features that may both contribute to a particular discourse type and their translation strategies that may foreground or marginalise certain aspects of an identity in the TTs, the next step is to compare such aspects across the websites. Compared with the first-stage comparison, the discussion on the second-stage will be explained in brief since the effort to select the objects to be compared, as well as the objectives of using a specific method to compare them, mainly concerns the first-stage comparison.

A coherent set of self-images or values may be changed or re-formulated by either similar or different translation strategies. Projecting similar aspects of a particular identity of the website owners, these translation strategies may indicate that they are governed by a common set of contextual factors within the websites' common context. In other words, the second stage of comparison aims to compare the websites in terms of the aspects of a particular identity re-presented in the TTs. This aims to understand the reasons behind these translation strategies, and to identify some principal political or economic factors that may govern them. This second-stage comparison attempts to underline these changed aspects of an identity

emphasised in a particular dimension of website context. Besides, the attempts to re-present these aspects can be caused by certain contextual factors that may reflect the imposition of political or economic power into the TTs.

## 2.5 Concluding remarks

To sum up, this chapter has explained why the four websites are to be studied within the framework of website translations, and described how the translation strategies are to be studied using an integrated approach complemented with a two-stage comparative method. Several contextual assumptions and non-verbal evidence have shown that the irregular adaptation methods for most photographic contents suggest that it could be impractical to study both verbal and non-verbal contents within a localisation framework. Other than the inaccessibility of primary evidence through interviews with relevant contributors; the unspecified and heterogeneous website audiences *assumed* by the media discourse, deduced from the available English language versions and the status of English as a *lingua franca* to business activities on the Internet in most Asian countries all explain the incompatibility between the intended audiences of the websites and those of localisation. Due to these research limitations and assumptions on TA, this thesis takes a step back by studying the website translations within a translation framework.

Given the above conception of the four cases, an integrated approach that complements a method of two-stage comparison has been designed to study the translation strategies from the perspective of the website owners. They have been conceptualised as collective authors of the final translation products due to the difficulties in identifying the actual contributors. Formulating an integrated approach, the approaches of DTS and CDA and the concept of COS are complementary to and compatible with one another. Moreover, they contribute individually to describing and interpreting the translation strategies from a *self* perspective, and eventually exploring the socio-political factors inferred from different dimensions of the website context that govern the translation strategies. Complementing this integrated approach is a two-stage comparison. The first stage is to identify relevant discourse features from the STs and TTs, compare their syntax and meanings to see if they show any changes beyond linguistic differences but related to socio-cultural preferences of the website owners. This is followed by a second-stage comparison,

which compares the re-presented aspects of the website owners' identities across the websites and underlines their economic or political implications.

The criteria for selecting appropriate candidates to form ST-TT segments and the reasons for adopting a qualitative comparative method have also been discussed in detail. They include several pitfalls of using on a quantitative approach, which calculates the number of occurrences of relevant discourse features in the TTs. These pitfalls are related to the variations in scales, complexities and stylistics of the websites. The pitfalls also concern the contextual significance behind the re-presented messages that can only be manifested in a ST-TT comparison, and the relation of the varieties and nature of the tourism features introduced by a website with the general images construed.

Drawing on the above integrated analytical framework underpinned by the three approaches, Chapters 3, 4 and 5 will discuss in detail how various aspects of the multiple identities of the website owners are re-presented. Each chapter will focus on analysing the translation strategies in a particular dimension of the website context, and start with a brief preview of the discourse(s) hypothetically prominent in that particular contextual dimension, as well as the particular identity re-presented by the relevant discourse features. The aspects of identity found to be re-presented will be explained in terms of the imposition of political or economic power.

Chapter 3 sets out to highlight the prominence of tourism discourse, and some of its associated discourse types, within the hypothetically common context of the websites. Using examples from the data sets, the two-stage comparison in this contextual dimension will compare the translation strategies for these discourse features, and underline the different aspects of the set of self-images re-presented to the TA. It is expected that such self-images identify the website owners with media producers, advertisers, sellers and members of the contemporary tourism trade. Yet, will some of these discourse features be re-presented such that certain aspects of these self-images or any ideas associated with them are created, changed or suppressed in the TTs? If yes, what are they? Why they appear to be more or less prominent in the TTs of all the websites given that both STs and TTs are supposed to display the same set of identities of the website owners? How are these changes through various translation strategies related to the socio-economic or political

factors prevalent within the shared context?

Chapters 4 and 5 explore the two different and co-existing sub-contexts of the websites. In view of the diverging organisational sub-contexts of the websites, Chapter 4 will study the translation strategies for certain organisational features in the official and corporate websites, and examine if certain images or ideas concerning the organisational identity of the websites are changed after translation. Given that the official and corporate websites are of different organisational characteristics, will the organisational features be also translated in ways that reflect the distinct organisational status and other associated aspects of these two categories of websites? If yes, how are these changes related to factors prevalent within the organisational sub-contexts of the websites?

Chapter 5 focuses on the different local sub-contexts of the websites. It is expected that, although all website owners can be considered local Chinese in the broadest sense, the China websites are hypothesised as projecting their national identity whereas the HK their regional identity. In this regard, will the different local identities be reflected in the translation strategies? If yes, will certain features of local discourse in the STs be re-presented, hence showing that certain ideas or images associated with the national and regional identities are changed in the TTs? What exactly is being changed or how are these changes related to factors prominent within the local sub-contexts of the websites?

## **CHAPTER 3: COMMODIFYING TOURISM IN THE SHARED SELF-REPRESENTATION CONTEXT**

This chapter discusses the significance behind the translation strategies for discourse features narrating certain shared identities of the website owners within the common context of the website translations. Some prominent notions relevant to the shared identities of the website owners are shown to be foregrounded in the shared TT context or self-representation context of the four websites. They are, namely, the concepts of consumerism and commodity advertising. Aspects also relevant to the identities of the website owners but mainly underlining their different organisational and local status will be examined in Chapters 4 and 5 respectively. Such aspects will be highlighted by the translation strategies for discourse features that are more relevant to the varied sub-contexts of the translations.

### **3.1 Contextualising the general context of situation of the website translations**

To start with, an overview of the general translational context of the four websites may help hypothesise the dominant discourse types in the websites' general translational context, identify relevant discourse features whose syntax or meanings have changed after translation, and interpret their ideological functions that may correspond to various contextual components. As briefly explained in Chapter 2, this thesis draws on Halliday's (1985, 2004) stratal model to identify the three core components of the translations' immediate context,<sup>39</sup> which is classified into the field, the tenor and the mode of discourse. While the field of discourse refers to the nature of a textual activity as a social action within a particular cultural community, the tenor of discourse concerns the interacting relationships between participants, including their status and roles, involved in the creation of the textual activity (Halliday and Hasan 1985: 12, 45-46). As for the mode of discourse, it tells of the part which the text is playing, including its organisation, status, function and rhetorical mode as expected by the participants in the immediate context (*ibid.*). Before describing the three components, the following sub-sections will set out to contextualise the shared context of the website translations.

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<sup>39</sup> The same categorisation model will be used for describing the immediate sub-contexts of the website translations in Chapters 4 and 5.

### 3.1.1 The field of discourse

The field of discourse of the general translational context of the websites tells of the general nature of the translations as a form of social action or the basic notions of what the translations are written about. In the first place, the translations are initially conceptualised as a form of self-promotional material within the contemporary tourism trade, about China or HK separately. Based on this initial positioning of the websites, the Chinese-to-English translations can be seen as a form of cross-cultural advertising, which markets tourism-related concepts, entities or services about China or HK to the international community. Yet, what precisely are these concepts or entities advertised in the TTs? How are they related to the concept of self-representation?

Website contents in both the STs and TTs are similar in the sense that both advertise tourism related messages from a ‘self’ perspective. From this ‘self’ perspective, both the ST and TT of the websites may advertise tourist destinations located in either China or HK in general, and travel services or products in particular offered by the tourism organisations and widely recognised as typical to the host. On a more abstract level, both language versions may promote travel and consumption related notions, the corporate images of the tourism organisations concerned, and also the general images of a Chinese community.<sup>40</sup> Yet, how are these entities or concepts related specifically to the field of the TT context to manifest self-images specifically to the TA? This ‘self’ perspective will be specified in detail in the discussion on the tenor of discourse in Section 3.1.2.

The ‘self’ perspective of the website owners toward the SA in the STs and that toward the TA in the TTs may be different. This suggests that contents in the STs and TTs are also likely to be different. The reason is that the SA, who may encompass either a local or a non-local Chinese-speaking audience, can be considered by the website owners as members within the same cultural community sharing more or less the same perspective toward their identity as ‘Chinese.’ In contrast, the imaginary TA, who are initially conceptualised as Internet users from the international community, may be referred to as ‘non-Chinese.’ As such, the website owners may perceive their

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<sup>40</sup> As Thompson and Hunston point out, studying the stances of a translated text allows us to understand its underlying values, as well as the producers’ attitude or feelings about the entities or propositions in question or even other sets of values (2000: 5; qtd. in Poncini 2007: 107).



relationships with these two groups of audience,<sup>41</sup> the aspects of self-images presented in the STs and TTs, as well as their COS, in different ways. Such differences are likely to be reflected in the ways the website owners re-present certain messages in the STs by means of translation in the TTs, using various strategies such as repetition, omission, addition or attenuation of meanings (Toury 1995: 74). In other words, although the above advertised messages are supposed to be similar in the STs and TTs, some of their discourse features in the STs that display a change in meanings and syntax in the TTs may manifest the different self-images the website owners want to present to the SA and TA.<sup>42</sup>

### 3.1.2 The tenor of discourse

The tenor of discourse concerns the relationships between the website owners and their intended audience of a particular language version of the websites. It tells of the participants in a textual activity as an information exchange, as well as their status and roles during the course of interaction (Halliday and Hasan 1985: 12, 46). For analytical purposes, this thesis will focus on two major groups of participants – the website owners and the TA – in the TT context shared by the websites. Within this shared TT context, the website owners' identities and their relationships with the TA as reflected in the translation strategies can be similar. This chapter will identify translation strategies (see Sections 3.3 and 3.4 for details) of linguistic features, which can manifest similar aspects of the website owners' hypothetical identities and their relationships with the TA re-presented in common context of the websites.

As informed by the positioning and characteristics of the websites in Section 1.2, the website owners will express from their own perspective the multiple identities of 'self' as both advertisers and members of the tourism industry. Presumed to be members of the host country or region, the website owners will emphasise their identity as being 'native.' This particular identity will facilitate the website owners to construct a self-image that they are knowledgeable about the source culture and tourism features, and marketing tourism entities on behalf of China or HK to the TA

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<sup>41</sup> Please see Section 3.1.2 for the discussion on how the website owners perceive their relationships with the TA.

<sup>42</sup> Please note that at this stage of the discussion, the re-presented messages indicate a change in certain aspects of a particular identity rather than the entire identity. This is to stay consistent with the hypothesis that, within a particular dimension of the website context, the identity projected in both STs and TTs is more or less the same.

from the international community. As discussed in Section 2.2.2.2, the assumed TA is an unspecified mass audience, and can be considered as potential tourists and consumers.

Such identities and relationships to TA assigned by the website owners within the common TT context could be slightly different from those assigned within the two diverging sub-contexts of the websites. Chapters 4 and 5 will discuss in detail how certain translation strategies reflect such different identities and relationships projected in two different sub-contexts of the websites. One is based on the nature of the tourism organisations concerned and another runs parallel with the local culture, that is, a hypothetical division between the China and the HK websites. Within the different organisational sub-contexts, the website owners will present themselves as the representative of an organisation or travel consultant offering professional advice and services. Within this relationship, their clients will be projected as potential and amateur travellers. Within the different domestic sub-contexts, the website owners will emphasise a sense of patriotism for being ‘Chinese’ and members of the host culture. In contrast with the above multiple identities of ‘selves,’ their relationships with the SA will be transformed from ‘selves-to-selves’ to ‘selves-to-others’ or ‘selves-to-outsiders.’

In fact, the above socio-cultural status of the website owners and their relationships with the TA are all constructed within asymmetrical power relationships. While putting themselves in a dominant position by presenting themselves as knowledgeable natives, covert advertisers and sellers, travel experts giving trustworthy advice on behalf of the organisations and local population, the website owners may at the same time not only assign to the TA the role of potential tourists but also relegate them to the role of consumers of tourism products, clients who need professional information and support and ‘foreign others.’

### **3.1.3 The mode of discourse**

The mode of discourse refers to the particular functions assigned to the TTs of the websites targeting global Internet users. As explained in Section 2.2.2.1, it is beyond the scope of this thesis to examine how non-verbal contents integrate with website texts to construct the overall self-images of the website owners. The discussion of the mode of discourse will, therefore, focus on the website texts to study the translation

strategies for the textual features. The mode of discourse of the website translations can be discussed in two major respects. They include the general linguistic styles of website texts, and the particular ways in which discourse features are formulated to manifest the field and tenor of discourse in the TTs of the websites.

First of all, website texts in general are required to be simple and clear to increase readability for Internet users. Due to the transient nature of websites and the availability of massive amounts of information on the Internet, Internet users may not spend much time reading the textual contents on each web page. Its body texts are, therefore, often required to avoid complex syntax of multiple clauses and redundancy; headings are supposed to be terse, clear and accurate; and hyperlink texts have to reflect the contents of the target document (Ó'Broin 2004: 20). Since a particular sentence in Chinese often becomes longer when it is translated into English, this layout constraint results in the simplification or even omission of certain ST contents in the TTs.

Another aspect of the mode of discourse relevant to this study concerns how the translated texts manifest the field and tenor of discourse of the self-representation context by means of the features of the relevant discourse types. Among the relevant discourses, tourism discourse (TD) can be considered the most prominent one. With reference to the initial positioning of the websites (see Sections 1.2 and 3.1.1), other discourses also likely to be dominant include advertising discourse (AD) and media discourse. From the perspective of CDA, the language of tourism is not simply a language style. It can be viewed as a discourse at the service of domination and subjectification processes (Dann 1996: 4), so that authoritative limits can be imposed on thoughts and actions (Said 1991: 3; qtd. in Dann 1996: 4). This view on the ideological functions of the language of tourism may also be applied to those of the other two relevant discourses due to their close affinity in terms of some discourse features and similar discourse objectives (see Sections 3.2.1, 3.2.2 and 3.2.3).

In this light, the mode of discourse of the websites' self-representation context may concern several aspects of the discourse features of TD and other associated dominant discourses in the TTs. They include features considered typical of these dominant discourses, their ideological functions informed by previous studies, the ways in which such features are re-presented, as well as the socio-cultural

implications of their translation strategies within a specific contextual dimension of the websites. To facilitate the identification of the relevant discourse features and the demonstration of their translation strategies in Sections 3.3 and 3.4, Section 3.2 will first briefly discuss the hypothetically dominant discourses that prevail in the dimension of the TT context shared between the websites.

## **3.2 Discourses dominant in the common context**

This section will highlight the hypothetically dominant discourses in the shared TT context of the websites. Rather than giving a detailed account of these discourses, this section will briefly discuss the common identities of the website owners that manifest themselves in the form of specific discourse features, the ways in which those features are re-presented in the TTs and the similar discourse objectives they may attempt to achieve.

### **3.2.1 Tourism discourse**

TD is hypothesised as the principally dominant discourse of the websites because they were initially positioned as self-promotional materials within a tourism setting. This discourse will thus be used as a basis for interpreting the meanings of the relevant discourse features and the contextual significance behind their translation strategies.

As conceptualised by some Western scholars, one prominent characteristic of TD is its heterogeneous and dynamic nature. This suggests that TD may also share the characteristics of other discourses. The tourism sociologist Graham M.S. Dann<sup>43</sup> (1996) outlines some principal properties of TD from a sociolinguistic perspective based on previous research on tourism promotional materials. While some discourse features are unique to the genre of contemporary tourism, some others are shared by other discourses.<sup>44</sup> This hybrid nature of TD suggests that some of its characteristics and objectives may also entwine with those of AD and media discourse. Their

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<sup>43</sup> In view of the self perspective adopted in this thesis, a few limitations concerning the opinions on TD by some sociolinguistic scholars in tourism studies have to be noted. In spite of his extensive research, Dann's objects of study are mainly works of non-local people who study TD from the perspective of 'others.' Some other Western scholars from a similar discipline draw on Edward Said's concept of Orientalism to interpret the discourse of tourism of the re-presented host. In this sense, some interpretations of TD may be incompatible with the self-representing narrative of the four case studies used in this thesis.

<sup>44</sup> This idea stems from Dann's discussion on the properties of the tourism language shared with other languages and those different from other languages (1996: 32-66).

commonalities can be seen in a remark by Urry (1991). He notes that the language of tourism is full of rhetoric of post-Fordist consumption, which overlaps in part with the economic and advertising genres (qtd. in Dann 1996: 19).<sup>45</sup> His view suggests that TD is likely to display the features of AD and economic discourse, in which the concept of consumerism can be exceptionally prominent.

### **3.2.2 Consumerism and commodity advertising in tourism discourse**

In fact, the significant impact of consumerism and commodity advertising in the contemporary tourism setting are well documented. Manifested in many commodifying features of TD, the concept of consumerism applied to a contemporary tourism setting attempts to re-define it as a marketplace that “sells” an interpreted reality (Dann 1996: 19). One major purpose of this concept is to transform the tourism sector into a world of commodities discovered or created by entrepreneurs who “turn culture into a consumer item” (Crick 1989: 334 and 308; qtd. in Dann 1996: 22). In some cases, this concept may also emphasise the authentic aspects of cultural reality as important ingredients of tourism products (Vukonic 1996: 294). Accounting for the extent of the impact of consumerism, Vukonic reckons that even the studies of tourism are embraced by the concept of consumerism such that the analysis of a tourist’s behaviour has become “part of the study of a consumer behaviour and consumer culture as a new configuration of the modern free market” (1996: 292).

The immense impact of consumerism may explain why there exists a wide application of commodity advertising in the tourism sector (Dann 1996: 292). Evidence includes the application of principal advertising strategies to market tourism in order to create and authenticate brand images of a tourism product (qtd. in Dann 1996: 175-76),<sup>46</sup> as well as to build up seller-buyer relations (ibid. 63-64,

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<sup>45</sup> The page reference of Urry’s remark is not provided in the work of Dann (1996: 19).

<sup>46</sup> Dann explains that some keywords in advertising are used in tourism language by first quoting Gold and Gold (1994: 77) and Reilly (1988: 109) on an aspect of rationale behind advertising rhetoric (qtd. in Dann 175-76). They note that what makes advertising messages most persuasive is use “the reader’s terms.” Based on such views, Dann illustrates how this technique is also evident in the language of tourism by drawing on the examples from the travel videos of a large Swedish tour operator used by Hanefors and Larsson (1993). They identify key words such as ‘away,’ ‘adventure,’ ‘escape,’ ‘dream,’ ‘imagination’ and ‘pleasure,’ and note that they are used because of a need to cater for potential tourists’ expectations rather than to reflect the attributes of the destination (qtd. in Dann

81).<sup>47</sup> These features of commodity advertising prevailing in the contemporary tourism sector or merging with the concept of contemporary tourism may also be manifested in the website translations hypothesised as predominantly influenced by TD.

### 3.2.3 The dominant discourses and the concept of re-presentation

The various translation strategies for the features of TD, together with discourses also hypothetically prominent in the shared website contexts, may suggest whether these discourse types are in a complementary or a competing relation. As Frey puts it, there is often a profusion of competing discourse types in tourism (1994; qtd. in Dann 1996: 5). This view suggests that the translation strategies for the websites may indicate that TD is not in a supplementary but also a competing relation with other relevant discourses. Whereas one of these discourses may appear to be particularly dominant, others could be relatively marginal within the website contexts. Such a competing relation may also be manifested in the translation strategies for the discourse features, and an attempt to serve the objectives of the dominant discourse at the expense of the objectives of other relevant discourses.

Other than a competing relationship, the dominant discourses may also be in a

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174-75). Some of these keywords are also noted by Cazes to exemplify a similar claim (1976: 13; qtd. in qtd. in Dann 174). Dann also quotes a related advertising technique “keying” applied by Cohen (1985a: 16) to his study of tour guides. To create “dramaturgic effects” of some framed attractions by making them appear to be authentic, keywords prevalent in promotional materials such as ‘genuine,’ ‘historical,’ ‘real’ and ‘authentic’ are identified in Cohen’s study. Quoting the example of Tresse in his study of official publications advertising cultural heritage, Dann notes that the keyword ‘authentic’ have been used to stress that what is being promoted is ‘the real thing’ (1990: 12; qtd. in Dann 1996: 175).

<sup>47</sup> Dann reckons that the tourism language can assume the form of monologue, which is also widely used in consumer advertising (1996: 63-64). Dann sets out by quoting Vestergaard and Schrøder’s view on commercial advertising, which formulates an asymmetrical relationship between a professional seller and an amateur buyer in terms of interest in and knowledge about the advertised product, with the former persuading the latter to purchase something less essential, and consequently regarded as a monologue in which the anonymous public cannot answer (1993: 1-4, 14; qtd. in Dann 1996: 63-64). The language of tourism language also draws on this technique by means of using a unilateral form of communication (Dann 1996: 64). Quoting Boyer and Viallon, Dann notes that tourism is similar to consumer advertising in the sense that former also draws on “the art of persuasion” to convert tourism as a want and a desire into a must (1994: 7; qtd. in Dann 1996: 64). Besides, the strategy of persuasive is based on greater knowledge and experience in the addresser (MacCannell 1989a: 9; qtd. in Dann 1996: 64), thus displaying the formulation of also an asymmetrical buyer-seller relationship. Another piece of evidence is the prevalent use of the imperative of consumption in tourism language (Dann 1996: 81). Examples include those cited by Laurent in his study of the ubiquitous theme of sunshine in tourist brochures, in which the imperative mood of language is framed in the language of marketing such as “offer yourself some sunshine,” “take profit from the sun” (1967: 44-5; qtd. in Dann 1996: 81).

complementary one. Studying the relations between discourse and social changes in contemporary society, Fairclough (1992) comments that a particular discourse can be colonised or constituted in part by another in various ways. This constitutive relationship can be manifested in certain discourse features serving similar functions in the discourses in question.<sup>48</sup>

Nevertheless, this thesis aims to neither provide a detailed account of these discourses nor understand how they can engage in a mutually constituting relationship. One reason is that a thorough examination of the relationships between these discourses might require a diachronic study of a much more extensive corpus comprising textual contents (see Section 1.2.3 for reasons for not undertaking a diachronic approach). Such a large scale study would need data from not only the four case studies but also all similar websites over a significant period of time. This thesis, however, only aims to understand how the relevant discourses come to manifest the website owners' self-images and multiple identities in the website contexts. Its major interest does not lie in studying the dominant discourses themselves but in the contextual factors accountable for the translational patterns.

What is even more important is the relationships between the discourse features of the dominant discourses and the concept of re-presentation. Hypothesised as dominant within the common dimension of the website context, these discourses are supposed to prevail in both the STs and TTs. As such, discourse features in both language versions may reflect the website owners as members of the tourism trade, tourism advertisers and sellers of tourism commodities. The only difference is that, due to the different groups of audience, some discourse features manifesting certain aspects of these identities in the STs may appear to be re-presented in the TTs. This chapter will focus on studying the translation strategies for some features of the discourses that can manifest the shared self-images of the website owners.

Following the above study of the discourse types prominent in the common context of the websites, the next step is to identify their typical discourse features in the TTs as informed by previous studies on tourism language, advertising features and media texts (see Section 1.1.1.1). These discourse features are supposed to manifest the set of website owners' identities, which correspond to the promotional,

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<sup>48</sup> See Chapter 3 of Fairclough 1992: 101-23 for details.

tourism and media contexts of the websites. The next step, according to DTS, is to map these relevant TT features onto their ST counterparts in order to observe any changes in meanings and syntax, and to find out those that have been re-presented. The functional framework of Halliday outlined in the following section will be utilised to categorise these coupled pairs of discourse features. This aims to have a systemic account of how the ST features are re-presented in ways that suggest different aspects of the worldviews of the website owners, of how to enact relationships with the TA, and of the relevance between the discourse features and website texts are shown to the TA.

### **3.2.4 Re-presented discourse features serving ideational, interpersonal and textual meta-functions**

To develop a comprehensive study within Halliday's functional framework, this thesis will demonstrate the translation strategies for discourse features that may serve the ideational, interpersonal or textual meta-function of the dominant discourse types. The three meta-functions may correspond to the three major components of any specific context (Halliday and Hasan 1985; Halliday 2004: 29, 61). This systematic account of contextual meanings may reveal a threefold pattern of meaning of a clause (Halliday 2004: 60). Discourse features that may serve an ideational meta-function can be considered the language reflecting the worldviews of a writer or speaker and construe a theory of human experience (ibid. 29). Features that may perform an interpersonal meta-function can be considered the language aiming to enact social relationships (ibid. 29, 61). Features serving textual meta-functions may create the relevance of the discourse expressions to the immediate context, by means of "enabling or facilitating function responsible for building up sequences of discourse, organizing the discursive flow and creating cohesion and continuity as it moves along" (ibid. 29, 30, 61).

Nevertheless, not all the examples of the re-presented discourse features that are prominent within a particular contextual dimension are shown to serve all the three meta-functions. For instance, most discourse features, which are both typical of organisational discourse and are found re-presented after translation, may serve mostly ideational and interpersonal meta-functions rather than the textual function. This main reason is that, although discourse features serving each category of the



meta-functions have been examined during various stages of this study, not all of them were found to be re-presented. Even if certain discourse features are found re-presented in the TTs, they may not be relevant to the discourses hypothesised as prominent in the website contexts.

### **3.3 Consumerism and commodity advertising re-formulated in the shared self-representation context**

This section will demonstrate how discourse features manifesting various aspects of the website owners' common identities are re-presented in the TTs, and in what ways they are related to the notions of consumerism and commodity advertising. Examples given include some ideational and interpersonal features and textual arrangements prominent in TD, AD and media discourse.

Given that TD and its associated discourses are hypothesised as dominant in both STs and TTs of the websites, the concepts of consumerism and commodity advertising are supposed to be equally prominent in both language versions rather than emphasised only in the TTs. On identifying discourse features relevant to these dominant discourse types in the TTs and then comparing them with their ST counterparts, it is found that some of these features are re-presented in ways that seem to reinforce and emphasise these two concepts in the translational context. In what way the re-presented discourse features of the above dominant discourses appear to make the concepts of consumerism and commodity advertising more prominent in the TTs? To answer this question, Section 3.3.1 will demonstrate the translation strategies for advertising features that appear to commodify the images of many items of tourism in the TTs. The attempt to encourage the TA to accept these constructed images by means of authenticating tourism features through translation will also be shown in Section 3.3.2. Section 3.3.3 will also demonstrate the translation strategies for some interpersonal devices, which may downplay the power relations between buyers and sellers to foreground the concept of consumerism in the TTs. Finally in Section 3.4, the significance of this concept in the TTs will be further substantiated by the discourse features that are supposed to be equally prominent in the TT context, but appear to be undermined.

### 3.3.1 Constructing and advertising tourism images

#### 3.3.1.1 Commodifying tourism features

According to Halliday, ideational features correspond to the field of discourse and encode real world phenomena through our experience (see Sections 2.3.2.2 and 3.1.1). In these case studies, these features in both STs and TTs may reflect how the website owners perceive the website text as a form of self-promotional material for cyberspace marketing, particularly in terms of the tourism-related concepts, entities or services about China or HK. For those ideational features in the TTs, they are expected to also reflect how such perception is related specifically to the international community.

Some ideational features found in the data sets are realised in the form of adjectives and nominal expressions appearing to be added to the TTs. In Halliday's functional grammar (FG), they can be considered qualitative attributes performing the experiential metafunction of referring to a quality or qualities an entity carries (Halliday 2004: 220-21). In AD and TD, these translated features may explicitly suggest an attempt at commodity advertising by portraying tourist destinations and objects as consumable commodities, local people of the host country or region as sellers or service providers and Internet users as consumers or buyers. For instance:

**ST1:** The Silk Road tours have been developed for over a decade as a major itinerary in northwestern China (see Text 1 in Appendix 10 on p.260).

**TT1:** The Silk Road tours have been developed for over a decade as a main tourist product in northwestern China (see Text 2 in Appendix 10 on p.260).

The translation strategy for the above example shows that “the Silk Road” tours have been transformed from an expression connoting traveling (“a major itinerary”) in ST1 into a consumable item (“a main tourist product”) in TT1.

Apart from the above expressions overtly connoting consumerism, some consumption facilities mentioned only in the TTs may also suggest a similar attempt. Take, for example:

**TT2:** The Central district is the heart of Hong Kong. It forms the city's financial, business and administrative core with major banks, hotels and smart shops ... (TT only; see Text 3 in Appendix 10 on p.260).

**TT3:** Standing next to the Tower is the Peak Galleria. This is another complex

filled with restaurants, bars, shops, playground and the inevitable

McDonald's (TT only; see Text 4 in Appendix 10 on p.260)

The above examples demonstrate that, other than the images (“financial, business and administrative core”) imposed on the feature “Central district” in TT2, some consumption related facilities, such as “smart shops” in TT2 and “restaurants, bars, shops, playground and ... McDonald's” in TT3, are also mentioned. From a seller's perspective, mentioning the availability of these on-site consumption facilities may indicate an attempt to elicit the desire of the TA to consume, and hence an attempt to re-formulate the idea of consumption in the TTs.

Some commodifying expressions inserted into the TTs may not take the above form of adjectives and nominal units. These expressions are manifested in quantifiers, such as “everything,” “all” and “range from...to...” For instance:

**TT4:** ... this shopping paradise is a variety of bars and restaurants ranging from greasy spoon to up-market Continental (see Text 5 in Appendix 10 on p.260). The commodifying expressions highlighted in TT4 may connote consumerism in the sense that they construe “limitless choices” for consumption, as well as the notion of increasing preference diversity that is emphasised in the post-Fordist consumption (John Urry 1990; qtd. in Dann 1996: 18, 19).

The attempt to convert the concept of tourism promotion into commodity advertising in the TTs can also be evident in some personified expressions. Their translation strategies indicate that many inanimate objects of tourism in the STs appear to be animate ones associated with consumerism in the TTs. In AD, this figure of speech may infuse characteristics or emotions of humans into an inanimate object so as to assign to it a particular identity (Philips and Jørgensen 2002: 85; Delin 2000: 186). The translation strategies for the websites show that some tourism features are assigned through personification with the identities associated with the concept of consumerism and hospitality. For instance:

**ST5:** Stanley village also has an appetising range of restaurants and snack bars (see Text 6 in Appendix 10 on p.260).

**TT5:** Stanley village also offers an appetising range of restaurants and snack bars (see Text 7 in Appendix 10 on p.260).

**ST6:** You may continue your journey after having a meal here (see Text 8 in

Appendix 10 on p.260-61).

**TT6:** The plaza provides a good place to stop for a meal (see Text 9 in Appendix 10 on p.261).

The above examples show that the inanimate subject (“Stanley village”) in ST5 is personified in TT5 by replacing the sentence pattern “Stanley village also has” in ST5 with a new transitivity pattern in TT5. This personified structure assigns a consumption-related action “offers” to the inanimate subject “Stanley village” as if the latter is a seller who is offering various options of eatery. As for ST6, the animate subject “You” is displaced by the inanimate destination “The plaza” in TT6, and is personified by the action “provides” as a service provider.

From the perspective of a tourism promoter, the above consumption-related expressions, such as “offer,” “provide,” “serve” and “beckon,” are conventionally used to describe the actions of sellers, entertainers or service providers. Using these expressions to describe the actions of the inanimate tourism features may re-shape the relationship between the hosts and the TA, thereby guiding the latter to perceive themselves as consumers and the hosts as sellers. The act of re-presentation by means of personifying the above inanimate features may thus indicate an attempt to re-formulate the concept of consumerism in the self-representation context.

### 3.3.1.2 Commodifying actions

Some ideational expressions also show an attempt to commodify actions in the TTs. They include the translation strategies showing the rewording of processes not typically involved in any form of consumption activities in the STs as processes that typically connote consumption. These commodifying processes include expressions such as “get,” “take,” “let,” “see,” “give,” “discover,” “serve,” “choose” and “look for,” most of which can be considered connoting the meaning of “buy” in AD (Vestergaard and Schrøder 1993: 68-70; qtd. in Dann 1996: 83). Some of these expressions may also connote an act of purchase. Take, for example:

**ST7:** Goods are at attractive prices and sights rich in local colour are everywhere -- everything is engrossing. (see Text 10 in Appendix 10 on p.261).

**TT7:** You’ll love the ambience and the great deals you can get on souvenirs, clothing, electronic goods and much more. (see Text 11 in Appendix 10 on p.261).

**ST8:** People erect a swing stage scaffolding at the entrance of their villages or on the threshing grounds and swing (see Text 12 in Appendix 10 on p.261).

**TT8:** Tourists will see them swing at the entrance of their villages of on (sic) the threshing grounds, ... (see Text 13 in Appendix 10 on p.261).

The above translation strategies show that ST7 is heavily edited in TT7, with the original subjects (“Goods” and “sights rich in local colour”) replaced by the direct addressee “You” and the consumption-related action “get.” From an advertiser’s perspective, the insertion of this consumption-related verb may suggest an attempt to prompt the TA to engage themselves in consumption-related activities. This attempt is made more explicit by the insertion of several commodity items “souvenirs, clothing, electronic goods ...” into TT7.

Similarly, apart from the change in the transitivity pattern, TT8 attempts to construe a picture of consumption by replacing “People” in ST8 with “Tourists” in TT8 as the subject. As such, they can be portrayed as the actors of the consumption-related activity “will see” in the TT. From an advertiser’s or a seller’s perspective, this inserted expression may encourage the TA to perceive themselves not only as the “Tourists” but also as consumers who are bound to take the consumption-related action “will see.” Replacing the original expression and transitivity pattern with these commodifying actions in the self-representation context may indicate an attempt to construct a buyer-seller relation between the website owners and the TA, to encourage the latter to perceive themselves as consumers and hence make them accept those consumption-related suggestions.

### **3.3.1.3 Commodifying through imagery of authenticity and historicity**

Some images projected in the TTs are encapsulated in the imagery of authenticity and historicity. This category of ideational features reflects that, what the website owners think is appealing the TA is the authentic and historical aspects of tourism features. Translation strategies showing the formulation of such imagery can also be considered an attempt to entice the TA to have a desire to ‘consume’ tourism products based on the presumed psychology of tourists. This attempt can be seen in the insertions of some ideational expressions associated with the imagery of authenticity or historicity into the TTs. Some of them include authenticating

expressions commonly seen in tourism promotional materials such as “genuine,” “historical,” “real,” “authentic,” as well as synonymous expressions such as “home,” “original,” “local,” “old-fashioned” and “classical” (Dann 1996: 175). For instance:

**ST9:** These trams rock, rattle and roll along the same tracks they have travelled since 1904 (see Text 14 in Appendix 10 on p.261).

**TT9:** ... these ancient trams rock, rattle and roll along the same tracks they have travelled ... (see Text 15 in Appendix 10 on p.261).

**ST10:** Most are connected with the Tang Clan, one of the Five Great Clans of the New Territories (see Text 16 in Appendix 10 on p.261-62).

**TT10:** Most are connected with the Tang Clan, one of the historic Five Great Clans of the New Territories (see Text 17 in Appendix 10 on p.262).

**ST11:** Touring along the Yellow River, travelers can not only enjoy the beautiful canyons, lakes and riverside scenery of the great momentum of this river, ... (see Text 18 in Appendix 10 on p.262).

**TT11:** Touring along the Yellow River, travelers can not only enjoy the beautiful canyons, lakes and riverside scenery of this monumental river, ... (see Text 19 in Appendix 10 on p.262).

**ST12:** ... the temple is the city's most famous shrine (see Text 20 in Appendix 10 on p.262).

**TT12:** ... the temple is one of the city's most revered Taoist shrines (see Text 21 in Appendix 10 on p.262).

Other than the authenticating expressions “ancient” and “historic” inserted into TT9 and TT10 respectively, ST11 also shows that the expression describing the Yellow River as tremendous (“the great momentum of”) is replaced in TT11 by the pre-modifier “monumental.” While the insertion of these expressions may suggest an attempt to convey a sense of historicity in the TTs, another interpretation of ‘religiosity’ can be found emphasised by the expression “revered” in TT12. By connoting “sacred” and other associated concepts, keywords as such may construe authenticity in the sense that they may create an “aura of genuineness” (Tresse 1990: 12; qtd. in Dann 1996: 175), or even ‘religiosity.’

Some temporal references found inserted into the TTs may also convey a sense of historicity, which has a strong association with the sense of authenticity. Consider

the following example:

**ST13:** Daming Lake ...is fed by waters from Zhenzhu Spring, Furong Spring and many other springs (see Text 22 in Appendix 10 on p.262).

**TT13:** The lake, with a history of over 1400 years, is fed by waters from Zhenzhu Spring, Furong Spring and many other springs (see Text 23 in Appendix 10 on p.262).

ST-TT13 shows that the reference to the past, “a history of over 1400 years,” is worked into TT13 after translation. From an advertiser’s and a seller’s point of view, references as such may convey the historicity of the tourism features in the TTs on the one hand. On the other hand, these numerical details can be seen as historical documentation, which may enhance the sense of genuineness of the information presented in the TT.

Some more complex translation strategies show that a sense of authenticity and historical is formulated by means of a binary opposition in the TTs. Equally connoting authenticity, this textual device draws on references not only to the past, but also to the present, to create a dramatic contrast. As for discourse features of the past, they may take the form of not only the past tense but also an expression such as “once” or “used to be” that may also connote the past. For instance:

**ST14:** (That) is Jiangling County of Hubei. Its strategic position is very important (see Text 24 in Appendix 10 on p.262-263).

**TT14:** Jingzhou, now Jiangling County of Hubei, used to be a place of military strategic significance in history (see Text 25 in Appendix 10 on p.263).

**TT15:** Catch the KCR train from the Hung Hom terminus and enjoy a close-up of the amazing growth of Hong Kong as you pass from the bustle of crowded urban suburbs to what was once the remote countryside of the New Territories (TT only; see Text 26 in Appendix 10 on p.263).

Compared to ST14, TT14 shows that both references to the past and the present as highlighted are added to form a binary opposition. The juxtaposition of these two opposite temporal expressions may indicate several possible attempts. First of all, from a self or an advertiser’s perspective, the alternative name of the place used in the past (“Jingzhou”) and added to TT14 may indicate an attempt to convey a sense of historicity. This name is immediately followed by the temporal reference “now”

and then the current official name of the feature (“Jiangling County”) to fix the TA’s gaze onto the present or to relate the historical feature to the present TA. This clause is followed by one with the temporal reference “used to be,” which may switch the narrative from the present back to the past to engage the TA in the narrative of history. The narrative flow formulated by this binary structure may thus create an effect as if the TA travel through time to ‘witness’ some selected aspects of the history so that the TA could be enticed to accept the sense of historicity as being relevant to them at present.<sup>49</sup>

Slightly different from TT14, the binary structure illustrated in TT15 indicates the formulation of two sets of opposition. Setting a scene in the ‘reality,’ the narrative of the present is signalled by the present tense (“pass”) and engages the TA with two imperatives (“catch” and “enjoy”). This narrative of the present may sketch a picture of a virtual tour as if the TA are being guided to experience “the bustle of crowded urban suburbs.” The narrative is then switched to one of the past using the temporal marker “was once” to introduce a scene in the past (“the remote countryside”). Another pair of opposites involves the meanings of tranquillity and scanty population (“the remote countryside”) associated with such imagery of the past (“was once”). These expressions formulate a contrast with the present bustling and crowded scene of the same place. Commonly seen in tourism advertisements, this textual arrangement may echo the temporal theme of travel through time and space by turning the gaze of the TA from the present context to the past (Cohen 1986: 13; qtd. in Dann 1996: 49). From a CDA and a tourism advertiser’s perspective, this present-to-past binary structure may authenticate historicity in the sense that it facilitates the engagement of the audience from the onset with a more familiar temporal space. As such, the audience’s gaze could be diverted step by step to the past and engaged in the narratives of the constructed history.

The above efforts to highlight the imagery of authenticity, therefore, may indicate an attempt to re-formulate consumerism in the TTs. This is because the imagery of authenticity could be an important element facilitating the process of commodification. As noted by Dann, TD presumes that potential consumers of tourism products might have a strong preference or desire for authenticity (1996:

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<sup>49</sup> This authenticating function will be discussed in detail in Section 3.3.2.1.



176). Moreover, imagery of the past may direct the gaze of the present audience to a temporal space that may connote the myths of “the golden age” so that the audience may be freed from the pressure of modern life (ibid. 51). Besides, other relevant but unappealing aspects, such as those associated with the everyday lives of locals, may also remain suppressed (ibid. 176). This presumed psychology of potential tourists suggests why, as Cohen puts it, the process of commodification may not only transform tourism items into *contrived* cultural products in a tourism setting; it may also make them increasingly “staged” for tourists and “decorated” as authentic (1988: 372). Moreover, these assumed aspirations of potential tourists are not self-initiated but evoked only by the signs of authentication (McCannell; qtd. in Dann 1996: 467). In this sense, the above images of authenticity and historicity “staged” by various ideational expressions and temporal references may emphasise the tourism objects as original, genuine and real. Such discourse features added to the TTs may then manifest a shared attempt of the website owners to highlight commodity advertising in the self-representation context.

### 3.3.1.4 Contrastive expressions

Other than ascribing tourism items with images associated with commodity advertising, the websites also indicate the insertion of contrastive expressions typical of AD into the TTs. One pattern indicates the transformation of some pre-modifying epithets in the STs into their superlative or comparative form in the TTs. This pattern can be commonly seen in expressions that ascribe desirable qualities to the tourism features in the STs. For instance:

**ST16:** The soaring 70-storey Bank of China Tower, meanwhile, is another of Hong Kong Island’s stunning landmarks (see Text 27 in Appendix 10 on p.263).

**TT16:** The soaring 70-storey Bank of China Tower, meanwhile, is another of Hong Kong Island’s most stunning landmarks (see Text 28 in Appendix 10 on p.263).

**ST17:** ... the banquet hall, which can accommodate 5,000 seats, is as large as a football field and is splendid (see Text 29 in Appendix 10 on p.263).

**TT17:** The most impressive room is the 5,000 seater banquet hall (see Text 30 in Appendix 10 on p.263).

ST-TT16 shows that the positive evaluation “stunning” in ST16 is promoted to its

superlative form, resulting in a more impressive image ascribed to the tourism feature. Similarly, the figurative expression (“is as large as a football field”) and the positive evaluation (“splendid”) in ST17 are displaced by a superlative (“The most impressive”) in TT17. Assigning also a desirable quality to the feature, the superlative (“the most impressive”) may not only compensate the original desirable expression (“splendid”) omitted from TT17 with one that is of a superior quality; it may also connote the extensive coverage and grandness of the feature.

This ideological attempt to intensify desirable aspects of a tourism expression may not only take the form of superlative inserted into the TTs. Such an attempt is also shown in the translation strategy, which replaces an expression of positive evaluation in the STs with an exaggerated or dramatised word in the TTs. Take, for example:

**ST18:** This is a nice place for afternoon tea with cakes and cucumber sandwiches  
(see Text 31 in Appendix 10 on p.263).

**TT18:** It is the ideal spot for afternoon tea (see Text 32 in Appendix 10 on p.263).  
ST-TT18 shows that the positive evaluation “nice” in ST18 is replaced by a dramatised expression “ideal” in TT18. The implied meaning of this exaggerated expression may influence the perception and behaviour of the TA by suggesting that, among all available options, only the featured place is most suitable for having afternoon tea. In this sense, the exaggerated expression in the TT may influence the consumption behaviour of the TA by convincing them to select the featured destination rather than its competing alternatives.

The above strategies transforming positively evaluative expressions in the STs into superlatives in the TTs may aim at presenting the image of a tourism item as a commodity. The reason is that, in AD, these gradable adjectives are drawn on to create images of an advertised product (Delin 2000: 134), so as to increase its prestige and enhance the audience’s appreciation of it (Masa 2000: 265). In TD, superlatives may also create a euphoric atmosphere (Dann 1996: 37, 65), and hence further enhance the desirable qualities ascribed to the tourism commodities. In other words, the translation strategies showing more superlatives used in the TTs may indicate an attempt to consolidate and heighten the positive qualities and prestige of the tourism commodities. From the perspective of AD, this ideological attempt may

help increase the competitiveness of the products in the international context, and ultimately attract more non-local tourists to the host country or city.

This attempt to enhance product prestige from an advertiser's perspective can also be seen in the translation strategy, which demonstrates that comparatives are used more often in the TTs. Equally distinctive in both TD and AD, this less extreme form of contrastive language can be realised in comparative adjectives or adverbs of degree sub-modifying qualitative attributes (Halliday 2004: 220-21). The translation strategies show that many positively evaluative expressions in the STs are converted into their comparative form after translation. For instance:

**ST19:** Various handy ferry and *kaido* services enable island-hopping visitors to see much more of Hong Kong's charming and remote villages (see Text 33 in Appendix 10 on p.264).

**TT19:** Various handy ferry and *kaido* services enable island-hopping visitors to see much more of Hong Kong's charming, more remote villages (see Text 34 in Appendix 10 on p.264).

**ST20:** Today, tourists can travel along the route in both efficient and comfortable ways-by air, rail and land (see Text 35 in Appendix 10 on p.264).

**TT20:** Today tourists can travel along the route in more efficient and comfortable ways-by air ,(sic) rail and land (see Text 36 in Appendix 10 on p.264).

The above translation strategies show that the epithets "remote" and "efficient and comfortable" highlighted in ST19 and ST20 respectively are converted into comparatives. First of all, the expression "remote" in ST19 converted into its comparative form in TT19 may connote authenticity. This notion of pursuing a trip to visit simple and remote people or distant places is often drawn on in many tourism advertisements to emphasise the antiquity and the changeless nature of lifestyle (Cohen 1986: 13-14; qtd. in Dann 1996: 49). It follows that the more remote a location is, the more enjoyable and authentic experience it is supposed to bring about (Dann 1996: 243). Like the use of superlatives, the comparative form of these positive evaluations connoting authenticity in TT19 can be considered an advertising feature. The comparatives may introduce a difference between those remote but anonymous villages and the "more remote" villages as featured by the website. From CDA and an advertiser's perspective, this comparative device may suggest why the

TA should visit those “more remote villages” but not others. Similarly, the desirable qualities emphasised in ST20 may encourage the TA to travel along the Silk Road. Slightly different from that in TT19, the comparatives in TT20 seem to sharpen the difference between the past performance and current state of the available transport systems in order to promote by emphasising the ease of travelling to the destination.

Some comparatives formed in the TTs may not take the form of comparative adjectives but other linguistic resources to sharpen a contrast. Consider this example:

**TT21:** Standing next to the Tower is the Peak Galleria. This is another complex filled with restaurants, bars, shops, playground and the inevitable McDonald’s. Walking half a kilometer to the west of the Tower brings you to the Old Governors Mountain Lodge and Gardens, considered the actual Peak, situated 140 meters above the Tower. The lodge itself is in ruins today, but the gardens are very pleasant, offering an alternative to the tower but equally impressive view in a more peaceful setting (TT only; see Text 37 in Appendix 10 on p.264).

TT21 shows that the tourism feature “the Old Governors Mountain Lodge” is contrasted with an associated feature “the Gardens.” In order to encourage the TA to visit the entire site, the comparative advantages of the latter are highlighted using various forms of comparative features. First of all, the conjunction “but” introduces another feature of a quality different from “the lodge,” which is the attractiveness (“very pleasant”) of “the gardens” that is mentioned in the same clause. The contrast created by these expressions may undermine the negative impression possibly created by “in ruins” in the main clause. Another comparative advantage is underlined by the combination of two expressions. The comparative adverb “equally” may suggest that the route through the gardens to the tower is an alternative but no less impressive than the one through the lodge. To further encourage the TA to select the featured route by justifying why “the gardens” is better rather than the same as “the lodge,” the comparative advantage of the former is underlined by using the comparative adjective “more peaceful.” It has to be noted that these examples showing the formulation of comparative in the TTs do not appear on every single web page in the data sets. In fact, only approximately four to five examples showing the creation or insertion of comparative in the TTs can be found

on each website. However, another form of contrastive language, as well as other varieties of discourse features, may also be useful for constructing and advertising tourism images.

Slightly different from superlatives, the translation strategies for comparatives may demonstrate an attempt to increase a product's prestige by emphasising its difference from its rivals. By undermining potential rivals in the TT context, the competitiveness of the tourism products could be increased. In AD, these comparatives may construe graded qualities, which can be used as the "selling points" of an advertised product (Fairclough 1992: 215). On the one hand, comparatives may highlight the comparative advantages of a featured product by introducing its stark contrast with its rivals. On the other hand, comparatives that draw on the concept of "a derogatory comparison" may underline the inferiority of rivals' offerings and compete on striking differences between services offered by the agency and those by others (Dann 1996: 204-05). In other words, the contrastive language expressions may purport to influence the TA's consumption patterns by showing them the reason for visiting destinations served by the agency rather than destinations that could be served by others.

In short, these constructed qualities may make the product appear more important than it really is, hence increasing its prestige and enhancing the TA's appreciation of it (Masa 2000: 265). This also echoes one ideological function of comparatives used in TD in that they may re-present the pseudo-reality of a destination by making it more important than the reality (Urry 1990; qtd. in Dann 1996: 18).

### **3.3.2 Features authenticating tourism images**

The attempt to emphasise tourism concepts and items as commodities in the self-representation context is even more explicit in many authenticating features inserted into the TTs. In both AD and TD, such features may have a similar value in terms of encouraging the audiences to think that the commodified tourism items, which are presented as real and complete, are related to the audiences themselves. The translation strategies for the websites show that some authenticating features are foregrounded in the TTs. They include: (i) temporal references to authenticate historical images, as well as (ii) nominalisation and presupposition to re-present

claimed images as facts and requests as audience's voluntary actions.

### 3.3.2.1 References of temporal proximity

Being a prominent advertising feature (Cohen 1986: 13; qtd. in Dann 1996: 49), references to the present also show an attempt to authenticate<sup>50</sup> the commodified tourism items in the TTs. In Halliday's term, temporal references can be considered circumstantial elements, which serve an experiential metafunction by reflecting the background information of a message in terms of the location of an event in time or space (Halliday 2004: 260; Thompson 2004: 88, 109-10). Fairclough further elaborates by saying that these temporal references, in particular the use of the non-modal present tense, may serve an ideological interest in authenticity claims by means of representing a proposition as a fact (1989: 129). One may argue that, inserting such temporal references into the TTs seems to fail to take account of the tourism concept that disapproves of mentioning the present as shown in most contemporary tourism publicity (Dann 1996: 51, 222; Katriel 1993: 116, 134; qtd. in Dann 1996: 53). The reason is that the meanings of the past are considered in TD as far superior to those of the present, even though the preferred narratives from the past are by no means revealing the history in full (Dann 1996: 51).<sup>51</sup> Nevertheless, other than the use of substantial past tense or temporal references connoting the past, the website texts also show that many markers of temporal proximity such as "today," "presently" and "now" are added to rather than avoided in the TTs. Take, for example:

**ST22:** In addition, here stands one of the three major temples to Matsu in which is the Tianjin Museum of Folk Custom, Gongqian Plaza and the opera tower where Chinese folk art and operas are often performed (see Text 38 in Appendix 10 on p.264).

**TT22:** In addition, here stands one of the three major temples to Matsu in which there is a museum of folk custom today (see Text 39 in Appendix 10 on

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<sup>50</sup> To a certain extent, this authenticating function of the present tense can be analogous to that in narrative discourse. This feature purports to authenticate an impression of the real world by placing the narrator within the scene of the place described and equating what the narrator sees as what the audience see (Thornborrow and Wareing 1998: 157). Based on this discursive function, this discursive strategy may indicate a similar attempt in the context of the websites to create a sense of the reality by engaging the audience as if they are being taken on a virtual tour.

<sup>51</sup> References to the past may function discursively to construct a reality constituted by certain preferred narratives selected from the past (Keith Hollinshead 1994: 25-26; qtd. in Dann 1996: 26)

p.264-65).

**ST23:** It has been listed as an important Taoist site and opened to the public since 1984 (see Text 40 in Appendix 10 on p.265).

**TT23:** Nowadays it is still an important Taoist site and opened to the public in 1984 (see Text 41 in Appendix 10 on p.265).

**ST24:** This is the oldest school constructed for foreign residents in Hong Kong (TT only; see Text 42 in Appendix 10 on p.265).

**TT24:** ... this is the oldest surviving school building constructed for foreign residents in Hong Kong (see Text 43 in Appendix 10 on p.265).

Other than showing a non-culture specific common noun that is universalised the original list of culture-specific items in ST22, TT22 illustrates how a reference of temporal proximity (“today”) is added. This temporal reference may stress that the tourism feature (“the folk museum”) is still available nowadays for the TA to have a glimpse of the “Ancient Cultural Street” in the past. Similarly, the expressions highlighted in ST23 (“It has been listed as... since...”) may simply inform the SA of the year (“1984”) in which the tourism feature (“the Taoist site”) was endowed with religious significance. The expressions are replaced in TT23 by the markers of temporal proximity (“nowadays” and “still”). They may suggest the significance of the historical relic in the current context. Some markers of the present may also take the form of a participle similar to the one inserted into TT24 (“surviving”) to supplement the historicity conveyed by a reference to the past (“oldest”) in ST24.

Temporal references formulated in binary opposition (see Section 3.3.1.3) are also used in a past-to-present binary structure for authenticating purposes as illustrated in ST-TT25 below. While the former may engage the audience’s gaze in the past to convey historicity, the latter may purport to underline how a historical feature is relevant to the present. The following examples of binary opposition show that references to the present are inserted into the TT to supplement references to the past.

**ST25:** The Clock Tower was part of the former Kowloon-Canton Railway Terminus. It was built in 1915 (see Text 44 in Appendix 10 on p.265).

**TT25:** ... the Clock Tower was part of the former Kowloon-Canton Railway Terminus. Built in 1915, it marks the start of the scenic Waterfront

Promenade and remains as a photogenic monument to Tsim Sha Tsui's rail heritage (see Text 45 in Appendix 10 on p.265).

Among other changes, the temporal references to the present in the form of the finite verbs “marks” and “remains as” are added to TT25 to form a theme of temporal proximity opposite to that connoting the past (“was” and “was built in 1915”) in ST25. Moreover, one of the references is transformed into a preposed attribute in TT24 after translation. This syntactic rearrangement may highlight the thematic prominence of the present in the TTs as what comes after in the main clause is the real message in FG (Thompson 2004: 163).

In FG, linguistic markers of temporal proximity in the form of finite verbs as shown above may relate the claimed significance in the past to the “here-and-now” reality (Thompson 2004: 54).<sup>52</sup> In TD, other than being seen as reinforcing “timelessness” (Said 1991: 72; qtd. in Dann 1996: 51), such references to the present may also function in TD to involve audience by showing them that the historical features stand still for them (Dann 1996: 51). These views suggest that the above re-presented discourse features of temporal proximity work closely with the images of historicity and authenticity (see Section 3.3.1.3) to complete the act of advertising tourism commodities in the TTs. While the latter may function ideologically to capture the TA's attention by highlighting some presumably desirable qualities of tourism items, the former may motivate the TA to ‘consume’ the items by underlining the contemporary relevance and availability of these commodities from the past.

### **3.3.2.2 Nominalisation and presupposition**

Some other authenticating devices may attempt to make audiences accept some selective and constructed images as factual, or some suggestions as taken-for-granted actions. One of the authenticating devices commonly used in the TTs is nominalisation. It can be defined as a metaphorical conversion of either a process realised in a verb or a property realised in an adjective into a noun phrase (Fairclough 1992: 179; Halliday 2004: 656). The following example illustrates the nominalisation of an originally claimed property in the ST into a noun in the TT:

**ST26:** There are two lakes flanking the pavilion: ... , they decorate the pavilion by

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<sup>52</sup> The concept of temporal proximity can be considered a type of finite as discussed by Thompson (2004). This type of expression can be put under the group of operators that express tenses (ibid. 51).



making it even more magnificent (see Text 46 in Appendix 10 on p.265).

**TT26:** There are two lakes flanking the pavilion: ... , this adding to the magnificence of the pavilion (see Text 47 in Appendix 10 on p.265).

The above example indicates that the positively associated adjective “magnificent” in ST26 has been nominalised after translation to become the noun “magnificence” in TT26. In AD and media discourse, nominalisation displaces the original finite verb to allow the above processes or values to be freed from a specific point of time or a temporary condition, thus transforming them into a general truth, a fact or an inherent state as an entity (Thompson 2004: 230; Fairclough 1992: 183; Halliday 2004: 657). Within AD and media discourse, nominalisation used in this example may therefore indicate an attempt to transform the temporary or claimed property manifested in a comparative (“more magnificent”) in ST26 into an “inherent” quality (“magnificence”) of the pavilion in TT26 rather than an opinion of the writer.

Rather than nominalising only claimed properties of a particular feature, the following example shows that both a request and a claimed property of a tourism activity in the ST become nominalised in the TT.

**ST27:** ... to walk along the Shing Mun River is quite peaceful (see Text 48 in Appendix 10 on p.266).

**TT27:** ... as well as peaceful walks along the Shing Mun River (see Text 49 in Appendix 10 on p.266).

Similarly, ST27 shows that the positive evaluation “peaceful” originally appears as a proposition. Through nominalisation, it is transformed into the pre-modifier of “walks” in TT27 and hence is internalised as the inherent quality of this nominalised action. The resulting expression re-presented through nominalisation thus indicates an attempt to present “walks along the Shing Mun River” as a taken-for-granted activity for visitors to the area.

Similar to nominalised expressions in AD, the above translation strategies draw on nominalisation to authenticate by offering images of reality (Fairclough 1992: 161). translation strategies in Section 3.3.1 indicate an attempt to infuse certain tourism items with commodifying properties so as to convert them into consumable commodities in the contemporary tourism setting. The patterns of re-presenting the above expressions through nominalisation, however, may suggest an attempt to

prompt the TA to accept those proposed properties as facts and consume the commodified items in a taken-for-granted manner.

Presupposition is also used in the TTs to authenticate but in a way slightly different from nominalisation. Whereas nominalisation may transform a value-laden property into a fact or convert a suggestion into a taken-for-granted action, presupposition may convert the property into a pre-modifier incorporated into a nominal unit so that it can be internalised to become part of a seemingly established piece of information (Renkema 1993: 63; Fairclough 1992: 120). The translation strategies for the websites indicate that some desirable properties or those associated with commodification in the STs become presupposed expressions embedded in the TTs. Consider the following examples:

**ST28:** Tai Po is an ancient market town ... (see Text 50 in Appendix 10 on p.266).

**TT28:** The ancient market town of Tai Po is ... (see Text 51 in Appendix 10 on p.266).

ST-TT28 shows that the characteristic (“an ancient market town”) of the tourist destination (“Tai Po”) initially proposed in ST28 is presupposed to become part of the pre-modifier “The ancient market town of” in TT28. This conversion resulting from presupposition may also endow the article “the,” which precedes the nominal unit “ancient market town,” with an existential meaning (Delin 2000: 118; Fairclough 1992: 120). As a result, the TT pattern demonstrates the presupposed existence of an ancient market town of Tai Po. The resulting pattern also demonstrates that the quality (“ancient”) originally proposed in ST28 is internalised to become a non-controversial and unarguable “known fact” in the public domain, or something that currently exists (Delin 2000: 145; Fairclough 1992: 121). In other words, the proposed quality “ancient” in ST28 is converted into the intrinsic quality of Tai Po in TT28.

Some translation strategies demonstrate that presupposition may also facilitate commodification by identifying visitors with consumers. For instance:

**ST29:** If you appreciate modern architecture, you surely are supposed to enjoy the HSBC Headquarters (see Text 52 in Appendix 10 on p.266).

**TT29:** Those who appreciate modern architecture will enjoy the HSBC Headquarters (see Text 53 in Appendix 10 on p.266).

The proposition (“you appreciate modern architecture”) in ST29 appears to be converted into a presupposed fact (“Those who appreciate modern architecture”) in TT29. Rather than simply using the direct addressee “you” to engage the TA, the use of presupposition may suggest an attempt to authenticate by indirectly assigning a commodifying role to the TA. Endowed with an existential meaning, the presupposed expression (“Those who appreciate modern architecture”) may encourage also the interpretation that this particular type of visitors does exist. Furthermore, this group of presumed visitors are encouraged to take the consumption-related action specified by the imperative in future tense “will enjoy.” Dann notes that this strategy is prevalent in AD aiming at advertising an unconsumed product or service as something the audience have yet to taste or experience (1996: 53).<sup>53</sup>

The above examples suggest how nominalisation and presupposition may authenticate by re-presenting certain constructed commodifying images or proposed suggestions into inarguable facts. The attempt to re-formulate a sense of authenticity may not only manifest that the website owners present themselves as tourism advertisers and sellers in the TTs; it may also indicate that the website owners find it more necessary to emphasise the genuineness of the constructed images and convince the TA to accept the consumption-related suggestions.

### **3.3.3 Features of objectivity that downplay power relations**

The attempt to emphasise the concepts of consumerism and commodity marketing in the TTs can also be seen in the interpersonal features that re-articulate the relations between the website owners and their TA. Other than the ideational features discussed in Section 3.3.1, the seller-to-consumer relationship between the website owners and the TA emphasised in the TTs seems also reaffirmed by some interpersonal features. The most prominent types are permissive modal expressions and various forms of mitigated imperatives, which may convey objectivity to downplay the power relations between the website owners and the TA.

#### **3.3.3.1 Permissive expressions**

One major type of interpersonal features that may foreground a buyer-seller relation

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<sup>53</sup> Winfried Nöth suggests that rewording “to buy X” as “to enjoy X” usually serves an advertiser’s interest better as the latter may help distract addressees from the harsh anomaly of the former (1990: 479).

in the TTs is modalisers. They may express a low degree of certainty about a proposition or request within AD and TD. These modalisers may also convey objectivity, which may downplay the power relations between speakers and their intended audience. For instance, Fowler reckons that, from the CDA's perspective, low-value modal operators may serve as "estrangement devices emphasising the conjectural nature of judgments" (1996: 230). This view suggests that low-value modalisers may express uncertainty about a view in order to distance the speaker's voice and hence make the narrative sound objective. The following example displays the insertion of a permissive expression into the TT in an attempt to create this ideological effect:

**ST30:** With their eaves inlaid with golden and blue glazed tiles, the halls are resplendent and magnificent (see Text 54 in Appendix 10 on p.266).

**TT30:** With their eaves inlaid with golden and blue glazed tiles, the halls look resplendent and magnificent (see Text 55 in Appendix 10 on p.266).

TT30 demonstrates a low-value auxiliary verb "look," which replaces the verb to be ("are") in ST30 to premodify the positive evaluative expressions "resplendent and magnificent." This type of auxiliary verb, such as "seem to" and "help," may perform an ideological function similar to low-value modal verbs in AD (Delin 2000: 131). Permissive expressions as such may weaken a claim by implying that the product is only one of the things that will cause the desired results or carry the desired qualities (ibid.). Attaching this sense of uncertainty to desirable evaluative expressions similar to ST-TT30 seems to contradict the objectives of AD and TD. The reason is that these permissive expressions seem to encourage the TA to cast doubt on the qualities as described rather than to affirm to the TA that the authenticated qualities are inherent as illustrated in Sections 3.3.1 and 3.3.2.

Also displaying the insertion of permissive expressions in the TTs, another translation strategy shows how they work with positive evaluation to convey extremity. Consider the following examples:

**ST31:** The centre features every species of trees and dense forest ... (see Text 56 in Appendix 10 on p.266-67).

**TT31:** The centre features a little of almost everything rural to be found in Hong Kong (see Text 57 in Appendix 10 on p.267).

ST-TT31 shows that the claim “features every species” in ST31 may suggest that what are displayed in the centre are a complete collection of the species. However, its degree of certainty is toned down in TT31 by the modal expression “a little of almost,” which comprises of a hedging expression and a low-value modaliser. It may suggest that the species displayed are nearly but not yet a complete collection.

Certain modal premodifiers inserted into the TTs are also similar to the above translation strategy. They may also attenuate the degree of extremity or dismiss the uniqueness of a tourism commodity construed by superlatives (see Section 3.3.1.4). Take, for example:

**ST32:** Within these two neighbourhoods are side streets and alleys that are home to Hong Kong’s liveliest spectacles (see Text 58 in Appendix 10 on p.267).

**TT32:** Within these two neighbourhoods are side streets and alleys that are home to one of Hong Kong’s liveliest spectacles (see Text 59 in Appendix 10 on p.267).

**TT33:** And it’s the huge portrait of Mao (one of the few remaining on public display) which most Chinese flock to (TT only; see Text 60 in Appendix 10 on p.267).

TT32 shows that “one of” is inserted to premodify the superlative form of the positive evaluation “the liveliest” ascribed to the tourist site. Similar to the ideological function of the permissive modaliser inserted into TT31, this pre-modifier may also reduce the sense of extremity of the superlative by suggesting that the featured “side streets and alleys” are simply one instance that can be considered as “HK’s liveliest spectacles.” In fact, premodifiers as such are not only limited to pre-modifying and mitigating the sense of extremity. The permissive expression “one of” is inserted into TT33 to pre-modify the positive evaluative expression (“the few remaining on public display”), which would otherwise construe rarity or uniqueness. The pre-modifier seems to give an opposite and negative effect by suggesting the existence of alternatives of a similar nature and weakening its degree of rarity.

On the face of it, the above low-value modalisers and pre-modifiers, which may weaken the positive evaluation, seem to fail to conform to the promotional effects they strive to achieve within AD and TD (see Section 3.3.1). Based on the concept of individualistic uniqueness in advertising English (Todd, Loreto and O’Donnell 1991:

116), extreme language or expressions may convey a sense of rarity as the comparative advantage of a feature against its rivals. Yet, these permissive expressions seem to dismiss this sense of uniqueness by implying the existence of some anonymous features that also bear an equally desirable quality. As such, the features being mentioned are by no means unique.

Nevertheless, the above permissive expressions may convey objectivity by expressing uncertainty toward the claimed positive evaluation within AD. For permissive expressions added to positive evaluation of extremity, they may function to legitimise them in AD (Todd, Loreto and O'Donnell 1991: 111). The reason is that some claimed qualities of a tourism feature may be presented in a way that may convey a sense of extremity and serve as a comparative advantage for beating rivals of the features. Nevertheless, these claimed qualities may only be partially correct in reality. In this sense, a permissive expression is necessary to validate such qualities by reducing their sense of extremity. Besides, although the permissive premodifiers imply the existence of rivals, they may not literally divert the audience's attention to the competitors as these competitors remain anonymous throughout the websites.

In fact, these permissive expressions are analogous to those discourse expressions that were also seen as construing objectivity as shown in the earlier discussion. All these permissive expressions inserted into the TTs may make the persuasive messages in the STs sound more balanced to the TA, even though they are written from the website owners' perspective. This ideological function can be based on an assumption of AD that audiences or consumers are aware of the promotional intention and positive meanings assumed behind advertising statements (Delin 2000: 132). While the audiences or consumers would expect advertisers or sellers to coerce them into believing the advertising messages and hence consuming the products, the seemingly balanced view conveyed by permissive modalisers may encourage the TA to believe that the website owners are not narrating as advertisers or sellers, thereby distancing their voice. As Fairclough says, by concealing the subjectivity basis, such objective modalisers may serve to hide the speaker's identity from the audience (1992: 159). In other words, these discourse features aim to increase the persuasiveness of the advertising messages not by coercing the audiences to accept but by attracting them with a seemingly objective voice that may conceal the website

owners' real identities as advertisers and sellers.

### 3.3.3.2 Mitigated imperatives

Some other permissive modalisers may be formulated in the TTs in a mitigated imperative structure. Some translation strategies show that such permissive modalisers are inserted into the TTs to reduce the sense of coercion of an imperative. They are often used in TD and AD to enhance the persuasiveness of the promotional messages by concealing the role of the advertisers and sellers. Whereas the conventional form of imperative commands usually starts with a verb in the subject position, mitigated imperatives are packaged as various types of statement.<sup>54</sup> Some of them are packaged as *if*-clauses whereas others are presented as statements carrying a low-value modaliser, all contributing to make consumption-related requests in an indirect manner.

Some mitigated imperative statements formulated in the TTs may imitate the problem-solution or query-answer structure, which are prevalent in AD. Structured in an *if*-clause, a mitigated imperative statement may set out with a problematic scene, which is followed by the core imperative message suggesting that the solution lies in the product being advertised (Delin 2000: 128). On certain occasions, the direct addressee "you" is also incorporated to become the subject of the main imperative structure. Consider the following examples:

**TT34:** If there is one museum in Hong Kong you should make a special effort to visit it is the Hong Kong Heritage Museum in Sha Tin New Town - the biggest, costliest, newest and in its field undoubtedly the most comprehensive of them all (TT only; see Text 61 in Appendix 10 on p.267).

**TT35:** If you do take a look in here, you'll be following in the footsteps of the rich and famous (see Text 62 in Appendix 10 on p.267).

TT34 shows that the *if*-clause introduces a circumstance in which someone has a query about choosing a HK museum that is worth making a special effort to visit. This statement is followed by a proposed solution, which can be seen as a disguised command to engage the direct addressee "you." In TD, this problem-solution structure draws on an ego-targeting strategy that singles out each member of the TA

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<sup>54</sup> These mitigated imperatives can be analogous to interpersonal metaphors, which are described in functional grammar as providing a range of delicate ways of commanding (Halliday 2004: 633).

as an elevated and unique individual receiving tailor-made service (Dann 1996: 187). Enlisting this individualistic concept, this form of mitigated imperative also indicates an attempt to involve audience at an individual level by suggesting a need to choose a destination as a personal problem (ibid. 198). While the “solution” proposed in the TTs may predispose the TA to interpret that the service is exclusive to them, the way they are convinced to accept the service is packaged as a statement that offers suggestions as if the power is in their hands.

The use of the direct addressee “you,” which carries an ideological meaning in AD, may also contribute to make the TA perceive that the proposed solution is tailor-made to them. Fairclough notes that it may represent informality in modern advertising (1992: 115), and is often used strategically to remedy increasing impersonality (Fairclough 1989: 128). Stemming from the anonymity of many actual and potential addressees of unknown identities, the direct addressee “you” can be considered a discourse feature for advertisers to show solidarity with general audiences so as to engage them (ibid.).

Some *if*- clause structures forming mitigated imperatives in the TTs may not present a problem-solving scenario but foreground the benefits of following a disguised command. Similar to TT34, the *if*- clause in TT35 also shows an attempt to engage the TA by personalising the message with the use of the direct addressee “you.” Yet, instead of presenting a problem or query, the *if*- clause emphasises the merit (“following in the footsteps of the rich and famous”) to follow the disguised command packaged in the *if*- clause (“take a look in here”). Connoting the consumption-related verb “buy” (see Section 3.3.1.2), this expression phrased as the mitigated imperative may also suggest the TA to consume. In fact, this imperative statement can be considered a common type of mitigated imperative in AD, which may present the benefits to follow the implicit commands to audiences as if it is for their own good (Delin 2000: 62, 64).

A more common pattern of mitigated imperatives found inserted into the TTs draws on the low-modulation marker “can.” For instance:

**TT36:** Visitors can wander at will along covered walkways, purchase their own live seafood from the many market stalls, ... (see Text 63 in Appendix 10 on p.267).



**ST37:** Inside the monastery is also established a vegetarian restaurant (see Text 64 in Appendix 10 on p.267).

**TT37:** Visitors can also dine in the vegetarian restaurant at the monastery (see Text 65 in Appendix 10 on p.267-68).

Both TT36 and ST-TT37 show that “visitors” are placed in the subject position as the doers of the proposed actions. Whereas some previous examples illustrated that the direct addressee “you” was used in an attempt to engage the TA, these two examples do not draw on a direct address identify this role of “visitors” with the TA. A low-value modaliser “can” is also incorporated in their TTs.

Even though both examples appear to be general statements, they may function ideologically as mitigated imperatives in the TTs from the website owners’ perspective. In FG, low-value modal operators, such as “can,” may construe the lowest sense of obligation and pressure (Thompson 2004: 69). In AD, modalisers as such may serve as a form of language of control in disguise by toning down the sense of authority of an imperative (Fairclough 1992: 116). In TD, this type of permissive modalisers sometimes appear in the form of mitigated imperatives such as “for those” and “you can.” As exemplified in the above instances, this indirect form of imperatives may serve to disguise linguistically an exhortation as a piece of information (Vestergaard and Schrøder; qtd. in Dann 1996: 83-84). In this light, “wander...along covered walkways” and “purchase their own live seafood” in TT36 and “dine in the vegetarian restaurant” in TT37 can be perceived as requests for the TA to consume tourism products. The low-value modaliser “can” may largely reduce the sense of coercion to soften the requests so that the TA may think that they are “advised” on what they may do rather than requested to do. TT36 also inserts “at will” to heighten a similar sense of freedom.

In TD, imperatives purport to influence the attitudes and behaviour of audiences (Jakobson 1960; qtd. in Dann 1996: 35 and 37).<sup>55</sup> Based on certain assumptions of TD, even though audiences may be aware of themselves as being subject to the control of the tourist industry, they could be convinced to follow the commands in a

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<sup>55</sup> Based on his elaboration of Bühler’s model of oral communication, the conative or directive function is one of the six constitutive factors of verbal communication Roman Jakobson arrives at (qtd. in Dann 1996: 34-35).

voluntary manner if such commands are rephrased in their mitigated form.<sup>56</sup> In AD, the attempt to mitigate the sense of coercion in imperatives could also maintain an appearance of politeness (Delin 2000: 63). Besides, softening the initial commands may also make the audiences feel that they are now offered more options and a greater freedom to choose (ibid.). Offering more options to the audiences and appearing to be polite, therefore, could make this form of covert command more effective than imperatives in asserting authority to implicitly induce them to act (ibid. 63-64). This form of permissive device, which encourages the audiences to interpret that they are now given more power, may eventually narrow the distance between the audiences and the sellers or advertisers, thereby facilitating the acceptance of the requests by the website owners.

### **3.4 Undermined discourse features**

#### **3.4.1 Culture-specific items**

Lastly, the translation strategies for contents specific to the source culture may also suggest an attempt to convey a sense of authenticity and to advertise the cultural items as commodities in the TTs. From a translator's perspective, these culture-specific items take the form of either a proper or a common noun. Examples include the name of local institutions, streets and historical figures to place names, personal names, periodicals and works of art as Peter Newmark suggests (qtd. in Aixelá 1996: 57, 59). Apart from lexical units, some culture-specific items may also appear as strains of information associated with the unique socio-cultural history of the source culture.

The core concept of culture-specific items is self-evident in that it is specific to a particular culture. One definition given from the perspective of translation studies is that these items are "linked to the most arbitrary area of each linguistic system" (Aixelá 1996: 57).<sup>57</sup> This fundamental nature suggests that when the functions and

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<sup>56</sup> This claim is largely based on similar opinions of various scholars, who agree on the existence of power exercised by image creators in tourism. Among them are Dann (1996, 2003), Crick (1994), Eco (1996), Hollinshead (1988), Taylor (1994), Urbain (1993) and Cheong and Miller (2000), whose ideas are largely based on Foucault's idea of the omnipresence of power (Cheong and Miller 2000: 386; qtd. in Dann 2003: 469).

<sup>57</sup> What Newmark refers to are proper names of items usually unique to a particular culture. They include the names of 'local institutions, streets, historical figures, place names, personal names, periodicals, works of art, etc.' (1984: 70-83; qtd. in Aixelá 1996: 57).

connotations of these items are to be transferred from a ST to a TT, translation problems may arise from either the non-existence of the referred item in the target culture or its socio-cultural significance given by the source culture (ibid. 58). These problems may also arise from the assumed knowledge gap between SA and TA (Mary Snell-Hornby; qtd. in Aixelá 1996: 57). In other words, the TA may not have the required knowledge to comprehend culture-specific items or their associative significance absent from the target culture. To bridge the knowledge gap, the style of these items may need to be skilfully changed in the TTs by means of various translation strategies to facilitate the TA's comprehension. To preserve a sense of authenticity, however, a certain amount of contents specific to the source culture loaded in culture-specific items has to be preserved or recreated in the TTs.

These notions surrounding culture-specific items suggest why their translation strategies can be ideal for reflecting the website owners' primary concerns over their identities re-presented to the TA. From a self-representation perspective, it seems that the more the cultural contents preserved in the TTs, the more the amount of knowledge about the source culture the website owners could communicate to the TA. The identity of the website owners as being local to the host may lead one to assume that the website owners are likely to preserve, on behalf of the local culture from which they come, as many culture-specific items as possible in the TTs. Yet, the translation strategies for these culture-specific items shown in the websites indicate that a minimalist strategy is adopted in re-presenting most of the culture-specific items. The strategies, which show that many of them are domesticated or deleted from the TTs, may suggest an attempt of the website owners to divert the gaze of the TA to the notions of consumerism and commodity advertising re-formulated in the TTs.

#### **3.4.1.1 Authenticating self-images and communicating source culture?**

The translation strategies for the examples in this section indicate an attempt to enhance a sense of authenticity with a view to promoting the knowledge of the source culture. These culture-specific items include the name of places, tourism features or certain cultural items. They are shown to be conserved in the TTs not only through transliteration or romanisation; some of them are also supplemented with an

explanatory gloss or a denotative common noun. In many cases, the obscurer a culture-specific item is, the more explanations are added to the translation, particularly for religious related proper names. Take, for example:

**ST38:** Hung Shing Ye, Choi Pak Shing Kwan and Shui Sin Yeuh are set in a place of honour on the main altar (see Text 66 in Appendix 10 on p.268).

**TT38:** In addition to the image of Hung Shing set in a place of honour on the main altar, there are images of two other deities of seafarers, Choi Pak Shing Kwan and Shui Sin Yeuh (see Text 67 in Appendix 10 on p.268).

**TT39:** ... it was built by Emperor Xiawen of the Northern Wei Dynasty to accommodate an eminent Indian monk, Bodhidharma, alleged founder of the Chan (Zen) sect of Buddhism. (see Text 68 in Appendix 10 on p.268)

The above translation strategy shows that the names of the three Chinese deities in ST38 are transliterated in TT38, which can be an attempt to preserve a sense of authenticity. In addition, while the Chinese deity “Hung Shing” in ST38 is denoted as a religious “image” in TT38, the other two deities (“Choi Pak Shing Kwan and Shui Sin Yeuh”) are also briefly explained not only as religious “images” but also as “deities of seafarers.” The various scales of explanatory information supplementing the transliteration of these three culture-specific items can be considered “intratextual glosses” (Aixelá 1996: 61-64). Inserted as an indistinct part of the text, these intratextual glosses may strike a balance between a denotative function and a sense of authenticity by both avoiding interruptions to the audience’s attention and resolving ambiguities arising from the lack of relevant cultural knowledge of the TA (ibid. 62). In this sense, the above translation strategies for the culture-specific items may suggest an attempt at authentication. While a flavour of “foreignness” can be preserved in TT38 by means of transliteration, the cultural or religious significance of these culture-specific items can also highlighted by the intratextual glosses.

Other than intratextual glosses, TT39 also demonstrates the use of an extratextual gloss to facilitate TA’s comprehension without reducing the taste of “foreignness.” To preserve a sense of authenticity, the name of a Buddhist monk “Bodhidharma” is transliterated in Sanskrit. Preceding this transliteration is an intratextual gloss, which supplements the religious significance and status (“an eminent Indian monk”) of this figure to facilitate comprehension by the TA. Besides,

the religious sect to which the monk belongs is also explained as a “sect of Buddhism.” In addition, the mandarin transliteration “Chan” is also accompanied by its Japanese romanisation “Zen” in brackets as an extratextual gloss. Unlike an intratextual gloss, an extratextual gloss refers to a piece of explanation of the meaning or implications of a culture-specific item distinguished from the text by brackets (Aixelá 1996: 62). The variety of translation strategies shown in the above examples have thus shown an effort for the website owners to preserve and communicate certain items specific to the source culture to the TA.

### **3.4.1.2 Minimum effort to explicate significance of culture-specific items**

Nonetheless, the above effort to preserve the source culture may not be pervading with regard to the translations of all culture-specific items in the websites. This is particularly evident in certain “motivated” loaded proper nouns, which carry historical or cultural associations accrued in a particular cultural context (Hermans 1988; qtd. in Aixelá 1996: 59). For instance:

**TT40:** They include an ancient Man Mo Temple built nearly a century ago by the Tsat Yeuk community to mark the founding of Tai Wo Market, as well as a couple of fine colonial buildings (see Text 69 in Appendix 10 on p.268).

**TT41:** The Great Wall- Jinshanling Pass (see Text 70 in Appendix 10 on p.268). TT40 shows that, although the Cantonese transliteration may suggest the status of “Tsat Yeuk” as a culture-specific item and the denotative expression “community” may define its general nature, no effort is made to express the socio-cultural significance behind the name. If the principal objective of the translation is to communicate as much source culture as possible to the TA, much culture-specific information in the STs would have been explicated in the TTs. For instance, an intratextual gloss suggesting “Tsat Yeuk” as a local community comprising seven villages inhabited by seven clans other than the Tang one in the Tai Po area of HK is likely to be inserted into the TTs. Similarly, TT41 shows that the place name used as a webpage’s sub-heading (“The Great Wall- Jinshanling”) is glossed by a denotative common noun “Pass” without any highlights specific to the source culture.

The denotative expressions added to the TTs for glossing the general nature of the loaded proper names seem sufficient for only a minimum degree of

comprehension by the TA. From the perspective of a translator who aims to preserve as much source culture in the TTs as possible, such culture-specific items are usually translated literally rather than being omitted or domesticated into common nouns (Hermans 1988; qtd. in Aixelá 1996: 60). This is because the literal translations to which Hermans refers are likely to reflect more underlying socio-cultural significance of the items. Moreover, from a China-centred perspective, preserving and introducing the source culture to the TA is supposed to be a top priority. If it is also top of the agenda of the website translations, the intratextual glosses added to the TTs would have suggested that there exists a story or meanings related to the Chinese culture behind the culture-specific items. Yet, the intratextual gloss in the form of the denotative expressions (“community” in TT40 and “Pass” in TT41) shows minimum or no attempt to communicate any culture-specific significance. The minimum effort to preserve the source culture can be seen in the translation strategies for not only the above culture-specific items but also certain culture-specific messages to be discussed in Section 3.4.1.3.

### 3.4.1.3 A ‘minimalist strategy’ to preserve source culture

Even though the translation strategies illustrated in Section 3.4.1.1 suggest some efforts made to preserve a taste of the source culture through transliteration and intratextual glosses, they seem to show only part of the picture. The ‘minimalist strategy’ adopted in the translations is more explicit in the translation strategies showing the partial or entire omission of some culture-specific messages from the TTs. This strategy may take the form of simplifying or substituting a culture-specific item by a common expression or deleting it from the TTs. Consider the following examples:

**ST42:** Around the lake there are the Yueyang Tower, Mount Jun, Lu Sus Tomb, Cishi Pagoda, Quzi Temple, Chenglingji, Jinmen Liubei City and a number of sites of historic interest (see Text 71 in Appendix 10 on p.268).

**TT42:** Around the lake there are the Yueyang Tower, Mount Jun, Lu Sus Tomb and a number of sites of historic interest (see Text 72 in Appendix 10 on p.268).

**ST43:** The Tomb of Concubine Yang is, in fact, only the yiguanzhong of Yang. It is situated about 60 km to the west of Xi’an (see Text 73 in Appendix 10 on p.268-69).

**TT43:** The Tomb of Concubine Yang is situated about 60 km to the west of Xi'an (see Text 74 in Appendix 10 on p.269).

**ST44:** Because of the redevelopment project at its original site, Murray House was dismantled in 1982 and put back together again - brick by brick – here at Stanley (see Text 75 in Appendix 10 on p.269).

**TT44:** It was dismantled in 1982 and put back together again - brick by brick (see Text 76 in Appendix 10 on p.269).

ST-TT42 shows that the deletion of some culture-specific items takes the form of shortlisting a series of such items. Only the first three tourism features as shown near the main feature “Dongting Lake” in ST42 are mentioned in TT42. Other than reducing the number of culture-specific proper nouns, some common nouns specific to the source culture are also found deleted from the TTs. As highlighted in ST43, the expression “yiguanzhong”<sup>58</sup> showing the type of tomb specific to the source culture is entirely deleted from TT43.

Some culture-specific items omitted from the TTs may also take the form of strains of information. They can be a detailed description of a cultural object, the spatial setting of a destination and the socio-cultural background of a feature.

ST-TT44 shows that the historical background concerning the dismantling of the “Murray House” stated in ST44 is absent from TT44. This translation strategy seems to show an attempt to attenuate the authenticity as the historical detail is removed from the TT. However, the temporal reference “1982” preserved in TT44 may point to the past and still convey a sense of historicity. It follows that, from the perspective of a tourism advertiser, this translation strategy may suggest an attempt to preserve a flavour of authenticity rather than communicate details of the source culture to the TA.

One may argue that it seems a common practice for the English translations of tourist advertising materials to minimise the use of culture-specific items in order to facilitate comprehension by the TA. It seems that this view can be supported by the translation strategy for the following example:

**ST44:** With around 100 astoundingly life-like wax figures ... such as Jackie Chan, Andy Lau, Arnold Schwarzenegger, etc (see Text 77 in Appendix 10 on

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<sup>58</sup> According to the *Pinyin Chinese-English Dictionary*, *yiguanzhong* is ‘a tomb containing personal effects of Yang, whose remains are either missing or buried elsewhere.’ (‘yīguānzhǒng’)

p.269).

**TT44:** With around 100 astoundingly life-like wax figures ... with Jackie Chan and Arnold Schwarzenegger (see Text 78 in Appendix 10 on p.269).

ST-TT44 demonstrates that only the names of celebrities likely to be well-known to the Western audience are retained in TT44. They include Arnold Schwarzenegger and the acclaimed Jackie Chan, who is a HK actor having starred in Hollywood films. Yet, the equally famous celebrity (Andy Lau) local to HK is deleted from TT44. This strategy of deletion may suggest that a minimum effort is made to promote the source culture to the TA. Assuming that audiences from the international community are less familiar with the Asian-based celebrity, the website owner may partially domesticate the culture-specific items by removing only the name likely to be most unfamiliar to the TA, even if the items being omitted are also closest to the source culture.

The minimal effort in preserving the source culture in the TTs can also be seen in the strategy, which shows that a culture-specific item in the STs is replaced by a non-culture-specific expression in the TTs. Aixelá terms this strategy of domestication as “universalisation,” which can be sub-divided into absolute universalisation and limited universalisation (1996: 63). It is often adopted when the culture-specific item is considered too obscure to the audience but no better-known substitute can be found or the source culture connotations are preferred to be deleted from the translation (ibid.). This translation strategy is shown in the translation of some culture-specific common nouns of the websites. Take, for example:

**ST45:** The entire building is exquisitely decorated with fine wood carvings, colour sculptures, ceramic sculptures and murals of auspicious motifs, fully reflecting the superb craftsmanship of ancient times (see Text 79 in Appendix 10 on p.269).

**TT45:** The entire building is exquisitely decorated with fine wood carvings, mouldings and murals of auspicious motifs, fully reflecting the superb craftsmanship of ancient times (see Text 80 in Appendix 10 on p.269-70).

**ST46:** ... forming the pattern of a plum blossom (see Text 81 in Appendix 10 on p.270).

**TT46:** ... forming the pattern of a rose (see Text 82 in Appendix 10 on p.270).



The two types of Chinese-specific traditional craftsmanship (“colour sculptures, ceramic sculptures”) underlined in ST45 are replaced by “moulding” in TT45. Although the latter can still be conceived of as a contemporary manufacturing process, it is hardly specific to the source culture. This translation strategy thus demonstrates the strategy of universalisation, which shows that a culture-specific item is replaced by a non-culture specific one after translation.

Slightly different from ST-TT45, which is an example of absolute universalisation, ST-TT46 demonstrates the method of limited universalisation. The floral emblem of China “plum blossom” in ST46 is universalised into the floral symbol “rose” in TT46. The universalisation is of a limited scale as the item in the TT replacing the original one in the ST also belongs to the source culture but is closer to the TA (Aixelá 1996: 63). With reference to TT46, the replacing floral species is both native to Asia and more likely to be familiar to international audience, especially those occidental ones. Similar to those involving the deletion of all or some culture-specific items in the TTs, these translation strategies may also indicate minimum efforts made by the website owners to preserve the amount of source culture messages in the TTs.

#### **3.4.1.4 Not entirely target-oriented**

Many other culture-specific items found domesticated or deleted from the TTs are non-thematic place names serving to denote the location of a thematic destination or tourism item. The translation strategies for many of these culture-specific items demonstrate that, most of these place names, as well as some less recurrent cultural items or concepts, are deleted from the TTs. Consider the following examples:

**ST47:** Finally, in Pak Bin Village at Fanling, the Pang ancestral hall was built in the early reign of Emperor Wanli in the Ming Dynasty (1573) (see Text 83 in Appendix 10 on p.270).

**TT47:** Finally, at Fanling, the Pang ancestral hall was built in 1573 ... (see Text 84 in Appendix 10 on p.270).

ST-TT47 shows that the precise location (“in Pak Bin Village”) of the “Pang ancestral hall” highlighted in ST47 is removed from TT47. Only the name of the more general area (“at Fanling”) is retained. It seems that minimising the use of these culture-specific items in the TTs is simply a target-oriented strategy that may help the

TA to comprehend unfamiliar concepts in the source culture. However, this type of culture-specific items is particularly useful in guiding the TA to travel to the destinations, especially if they are independent travellers. Given this locative function of these non-thematic place names in tourism materials, their deletion shown in the above examples may suggest that the website owners' concern about this pragmatic function is only secondary.

It seems that the various translation strategies for culture-specific items shown above suggest the existence of certain dilemmas. First of all, the transliteration of the culture-specific items supplemented by intratextual glosses (see Section 3.4.1.1) indicates an effort to promote source culture by retaining its flavour and making certain source culture concepts comprehensible to the TA. Nonetheless, the use of a minimalist strategy by means of universalisation or deletion seems to have been adopted in translating many of these culture-specific items. One may say that the use of this strategy may suggest that the website owners' concern about ensuring the comprehensibility for the TA is seen as more important than promoting the source culture. Considering that the TA may be unfamiliar with the source culture, reducing the amount of culture-specific messages in the TTs may facilitate their comprehension of those thematic source culture contents and avoid disrupting the flow of their reading. Nevertheless, this entirely target-oriented approach seems contradictory to a China-centred perspective. To have a comprehensive study, the translation strategies for the discourse features shown in Section 3.3, as well as those of other discourse features that are also significant within the same context of the website translations in Section 3.4, have to be considered altogether.

### **3.4.2 Complex syntax**

Some specific styles of website texts (see Section 3.1.3), which are supposed to be important within the website context but are undermined by the translation strategies, may also suggest the paramount significance of the above constructed images and authenticating features. Instead of following the layout convention of brevity, the TTs of the websites display some long sentences of highly complex structures. Most of these complex sentences are over two or three lines on average. They often comprise complex nominal units loaded with epithets, which are responsible for constructing images of various tourism features. For example:

**TT48:** The prominent scenic spots and historical sites include Lixia Pavilion, built on a tiny island with weeping willows billowing out over the lake, Beiji Temple, a Taoist temple, with two towers, a bell tower and a drum tower flanking the temple, and many memorials in memory of successful men of letters and respected officials in the old days (see Text 85 in Appendix 10 on p.270).

**TT49:** Pilgrims who come here may be disappointed by what they find: those paying the monastery a visit, will discover that the local folks depend heavily on the monastery for a living - the route that goes uphill are lines (sic) with numerous stalls selling local snack food, ice-creams and shoddy souvenirs (see Text 86 in Appendix 10 on p.270).

TT48 supplies a list of examples re-presenting a variety of “prominent scenic spots and historical features.” Each of these features is elaborated by a long embedded clause, which is highlighted as above. These clauses interpolate the dominant clause to supply extra information about the features. TT49 also displays a lengthy sentence, in which the main clause is expanded by several non-defining relative clauses as indicated by “those ...” and “that ...,” as well as an interpolation separated by a pair of dashes.

It seems that the above syntactic feature of the translations fails to take account of some conventional practices of web-mediated texts and advertising language. From the perspective of Internet discourse, these complex and lengthy expressions fail to cater for the reading habit of Internet users. As Ó’Broin notes, linguistic contents of a website should avoid complex structures and multiple clauses for the sake of accessibility (2004: 19). One major reason is that Internet users tend to skim through information on a web page (Sosnoski 1999: 135). As such, the simpler the structure of a sentence, the more instant the Internet users can comprehend its meaning. In addition, the complex syntax of the website texts also displays a deviation from the conversational style of advertising language. As noted in the earlier discussion, advertising language may imitate the short turns of face-to-face interactions with the use of disjunctive syntax to create a conversational and personal style (Leech 1966: 90ff; qtd. in Delin 2000: 128). Yet, the lengthy expressions in the websites suggest that the website owners may fail to take this website convention

into consideration by breaking down textual contents into small segments to facilitate the transient mode of reading by the users.

It can be argued that the existence of these highly complex sentences may reflect inadequate translation standards of the websites. This is particularly the case of the two tourism agencies, which may have fewer resources for running the websites and maintaining a professional standard in the contents. The two travel agencies, compared with the official tourism boards, are less likely to have a professional production team capable of producing quality translations. The lack of experienced and qualified staff may lead to failure in considering the layout conventions of website texts, resulting in the omnipresence of clumsy sentences in the translations. Nevertheless, given the omnipresence of complex syntax even in the TTs of the two official websites, it seems that this argument cannot be fully justified. Even though *DiscoverHongKong.com* displays a comparatively higher standard of English in its TTs, this official website also encompasses substantial numbers of complex constructions of the same kind.

From a functional perspective of the website owners, the substantial reduction in the culture-specific items, as well as the omnipresence of these long sentences and complex structures in the TTs, may indicate the paramount importance of the image-building devices embedded in these structures. First of all, reducing the amount of culture-specific messages in the TTs may indicate an attempt to divert the TA's gaze to those consumption-related messages that are made prominent within the same translational context. They include those references related to the notions of consumption and commodity advertising substantially added to the TTs as shown in Sections 3.3.1, 3.3.2 and 3.3.3. They include lists of consumption facilities that may draw TA's attention to the consumable items as shown in Section 3.3.1.1; ideational expressions of authentication and historicity as shown in Section 3.3.1.3; contrastive structures as illustrated in TT21 in Section 3.3.1.4; as well as certain nominalised or presupposed expressions transforming desirable properties into inherent qualities of certain tourism services or items as shown in Section 3.3.2.2. The paramount importance of these commodifying and advertising messages may explain why those interpolating complex constructions are formulated in the TTs rather than conforming to the expected pattern of disjunctive syntax. Such complex structures

may effectively carry ideational expressions and formulate interpersonal features of commodity advertising and consumerism in the TTs. From the tourism promoters' perspective, the website owners may trade off the disjunctive syntax of website texts and their readability against the benefits of building positive images of the tourism products and the host, and reliable images of the tourism organisations. While these images are important to encourage the TA to take part in consumption-related activities, features of other supposedly dominant discourses, namely, Internet discourse and local discourse, also need to be taken into account. Rather than introducing the source culture to the TA or facilitating their comprehension, both the conservation strategy in Section 3.4.1.1 and various domesticating strategies in Sections 3.4.1.2 and 3.4.1.3 may complement one another to re-formulate the concepts of consumerism and commodity advertising in the TTs.

The re-presented contents can be analogous to advertising packages. On the one hand, the culture-specific items are transformed into tourism commodities or other attractive qualities, sometimes with the help of the explanatory gloss to facilitate minimal understanding of their basic nature by the TA. Even if culture-specific messages are not expounded in the glosses, the transliterations may still convey a sense of authenticity. Besides, rather than 'educating' the TA with knowledge of the source culture, substantial amounts of culture-specific items are removed from the TTs. Only some of the culture-specific messages are retained to convey a certain degree of authenticity as an important element to attract consumers in the tourism sector. The main purpose remains reinforcing the commodified images of the tourism items to the potential 'consumers.' From the CDA's perspective, these various ideological attempts are ultimately conducive to promoting the tourism products of a particular travel agent or the entire tourist industry of the host.

### **3.5 Concluding remarks**

To conclude, the translation strategies illustrated in this chapter seem to suggest an attempt to reinforce the messages of consumerism and the concept of commodity advertising in the first instance. This is because many features of commodity advertising were added to the TTs while features of some other relevant discourses were undermined. Evidence includes various ideational and interpersonal features, as well as textual arrangements, whose translation strategies indicate an effort to

*re-present* some items related to tourism and cultural concepts as tourism commodities, and the website owners-to-TA relations as seller-to-buyer relations. The translation strategies for those underlined discourse features further substantiate the paramount importance of these consumption-related messages in the TTs.

First of all, while expressing the shared identities of the website owners as advertisers and members of the tourism trade, the translation strategies for some ideational and interpersonal features demonstrate an attempt to associate some images of tourism associated with the notion of consumerism particularly in the TTs. Ideational features that may convey consumerism include consumption-related keywords, quantifiers and the names of shopping facilities, which were found inserted into the TTs (see Sections 3.3.1.1 and 3.3.1.2). Interpersonal expressions that were shown to be added to the TTs included those encapsulating the imagery of historicity and authenticity, as well as temporal expressions embedded in a binary structure (see Section 3.3.1.3). These features may heighten a sense of ‘genuineness’ and historical atmosphere by engaging the TA with a narrative of a constructed history and diverting their gaze from other undesirable aspects of the tourist destinations. Such discourse features are related to consumption because tourists and consumers are presumed in TD and AD to be in pursuit of ‘authenticity’ and things related to the past. From a seller or an advertiser’s perspective, therefore, these images infused into tourism or cultural items can make them more appealing, thereby instigating the desire of the potential tourists to ‘consume.’ Nonetheless, it has to be noted that, according to the hypothesis in Section 3.2.3, this message that evokes the audience’s desire to consume is supposed to be prevalent in both STs and TTs to encourage consumption by both SA and TA. Available in both SL and TL, these features also appeared to be prominent in both STs and TTs. However, not all of them were re-presented. The instances discussed in Section 3.3.1 were of a similar kind but showed to be inserted into the TTs. For this reason, the translation strategies for these features appear to emphasise the appeal to consume particularly to the TA.

To sharpen the impression that the website owners are ‘selling’ and ‘promoting’ tourism commodities to the TA, the translation strategies also display the use of various commodity advertising strategies in the TTs. The most prominent feature is contrastive language in the form of superlatives and comparatives (see Section

3.3.1.4). They may sharpen the differences between a featured item and its competitors, and highlight the comparative advantages of the former to enhance its prestige and eventually their competitiveness in the international market. These features are similar to techniques used by advertisers in commodity advertising. They attempt to influence the consumption patterns of the potential consumers by distracting them from any potential rivals and attracting them to select the featured product in a taken-for-granted manner. Similar to the above ideational expressions related to consumption and historicity, superlatives and comparatives were also available in both SL and TL and equally prevalent in STs and TTs. However, some of these expressions were created or intensified in the TTs in addition to these superlatives and comparatives which had simply been translated from the STs rather than re-presented.

In addition, various authenticating features were also found added to the TTs (see Section 3.3.2). Prominent in AD and TD, these features can be considered ideological attempts to convince the TA that the commodifying images ascribed to those tourism features and concepts are real, complete and relevant to contemporary audiences. These authenticating devices, particularly temporal references incorporated in a binary structure, may enhance a sense of ‘timelessness’ and instant availability of particularly those historical features (see Section 3.3.2.1). Some other expressions were also found nominalised in the TTs (see Section 3.3.2.2). They may authenticate by re-presenting claimed properties of a tourism feature into its inherent properties, and converting consumption requests into advice or solutions for the TA. Equally performing authentication is the strategy of presupposition. It is used in the TTs to transform claimed properties of a feature in the STs into pre-modifiers. They are incorporated into a string of information nominalised in the TTs, thereby transforming the entire piece of information or suggestion into an inarguable fact. Again, given that these linguistic forms are available in both SL and TL, the insertion of these authenticating devices into the TTs suggests that the website owners may find it necessary to emphasise particularly to the TA the genuineness of the constructed images and to convince them to accept the consumption-related suggestions.

This strategy of commodity advertising could also be evident in the insertion of

some interpersonal features into the TTs. They re-present the relationship between the website owners and the TA as one between a seller and buyers or a service provider and customers, by conveying a sense of uncertainty and hence downplaying the power relations (see Section 3.3.3). These added features include permissive modalisers, hedging expressions, as well as mitigated imperatives in the form of a problem-solution structure. The examples demonstrate that some permissive expressions can function ideologically to mitigate the sense of extremity in an exaggerated claim in order to validate it. Some low-value modalisers used in the TTs may also reduce the sense of obligation and pressure on the TA. These discourse features may tone down the authority of the website owners as if the TA are given more freedom to choose in order that they may willingly accept an exhortation to consume (see Section 3.3.3.1). Although these expressions and imperative forms can also be found in SL, the examples in the previous section showed that these discourse features were added to the TTs. These translation strategies seem to suggest that the website owners presume themselves to be advertisers or sellers, and attempted to reinforce this message to the TA. They attempt to convey a sense of objectivity by distancing their voice instead of using coercion, so that the TA will believe that what they are being presented on the websites are what they want and that they were choosing, of their own volition, to do what was suggested on the websites. Such strategies may also substantiate the postulates in Section 3.3, which argued that website owners were aware and capable of using commodity advertising, a concept that was assumed to originate in ‘Western’ culture, as a strategy to effectively attract the TA. Nevertheless, the identities of being advertisers and sellers are supposed to be made prominent to both SA and TA, given that both STs and TTs are positioned within a shared context. The claimed emphasis on the concept of commodity advertising in the TTs appears to contradict this assumption.

Nevertheless, it seemed that the translation strategies shown in Section 3.4 did not take account of the above ideological functions. Examples in Section 3.4.1.1 indicate that attempts were made to preserve a sense of authenticity and communicate the cultural significance of certain culture-specific items through intratextual and extratextual glosses to the TA. Nevertheless, the ‘minimalist strategy’ adopted to re-present many of these culture-specific items (see Sections



3.4.1.2 and 3.4.1.3) might subvert the ideological attempt claimed in Section 3.4.1.1. As long as a basic sense of historicity or authenticity was conveyed in the TTs (see ST-TT43), the translation strategies showed no attempt to explicate further details of the source-culture significance behind the culture-specific messages in the TTs.

One may argue that the minimalist strategy can be seen as a target-oriented approach, which may save the TA's effort to comprehend unfamiliar cultural items and concepts. Nevertheless, many culture-specific items in the form of geographical details, which are useful to help independent travellers locate certain tourist destinations, were deleted from the TTs (see Section 3.4.1.4). Such translation strategies suggest that they are not necessarily target-oriented. This claim can be further substantiated by the formulation of complex sentences in the TTs (see Section 3.4.2). Although these lengthy sentences deviated from both conventional style of web-mediated texts (see Section 3.1.3) and the conversational style of advertising language, many of them were loaded with image-building expressions (see Section 3.3). This contradiction indicates that Internet discourse may have given way to AD and TD specifically in this translational context, mainly due to their capacity for carrying substantial image-building features. For this reason, those complex structures can be considered textual evidence that may further substantiate the claims in Section 3.3.

Given that many of the above discourse features are available in both SL and TL, the above findings seem to suggest an attempt to reinforce the concepts of consumerism and commodity advertising in the TTs. As mentioned previously, this claim seems to fail to take account of the initial hypothesis as mentioned in Section 3.2.3. This paradox can be explained by several contextual factors.

The first possible factor may explain why the concepts of commodity advertising and consumerism can be considered reinforced in the TTs. This factor concerns the economic policies of the Chinese government, which purport to increase foreign exchange in the tourism sector. Displaying a radical departure from traditional Chinese values, the political and economic movements in contemporary China have resulted in the adoption of a market economy (Zhang and Harwood 2004: 159). Davis also notes that the CCP may see "the consumer" as an essential agent facilitating the state-controlled modernisation in the 1990s (2000; qtd. in Trentman

2004: 398-99). The impact of this economic policy is noticeable particularly in the tourism sector. One piece of evidence is the economic policy of the government out in 1986, which declared tourism as “a comprehensive economic activity with the direct purpose of earning foreign exchange for China’s modernization” (Zhang 2003: 25). This measure suggests that various ideological attempts that may encourage tourism consumption by the websites’ international audiences can be seen as part of the CCP’s direct or indirect strategy to achieve China’s modernisation. This economic factor may explain the emphasis of the notion on consumption in the TTs of the websites. On the other hand, the STs appear to put more emphasis on the education of their readers.

Another possible reason for emphasising the concept of consumerism in the TTs is related to the website owners’ awareness of the origin of this concept. Studying various stages of consumerism from a historical perspective, Peter Stearns notes that this concept in modern society owes its origin to the emergence of consumerist desire in eighteenth-century Western Europe (1997: 102-17; qtd. in Trentman 2004: 376). This view implies that the website owners may also be aware that the Western concepts of consumerism and commodity advertising can be considered values originating in the target culture. Since these concepts can be assumed to be familiar to the TA, using them to promote tourism products can be seen as a gesture of “accommodating” to their cultural norms (see also Zhang and Hardwood 2004: 160). The concepts may eventually enhance the TA’s acceptability of the tourism products, make them more appealing to the TA, thereby facilitating the website owners’ aim of motivating this audience group to consume the products (Cheng and Schweitzer 1996; Zhao 1999; qtd. in Zhang and Harwood 2004: 159).

It can be argued that the economic policies mentioned above do not imply that the TA, that is, incoming travellers, are considered as the only group of target consumers who may stimulate economic growth and help achieve modernisation. To understand whether the STs also suggest similar ideological attempts, however, further examination of the relevant discourse features in the SL would be needed. Yet, further study into the relevant discourse features in the STs may be subject to certain limitations.

First of all, given that this thesis has adopted a product-oriented approach

focussing on identifying discourse features in the TTs as a point of departure, the analysis of the discourse features in the STs would require a considerable amount of time and effort to look into previous studies on different concepts of the functions of traveling and tourism in China and non-China, and the discourse types characterising similar socio-economic activities in various Chinese-speaking communities, including mainland China, Taiwan, HK and Singapore. A special effort has to be made to study features typical of these discourse types in Chinese written discourse, including traditional and simplified Chinese scripts. The study may indicate that different forms of discourse features or those only available in the SL are used to perform the same ideological function. Besides, linguistic expressions and syntax similar to those used in the TTs may be available in the SL. However, they may not be equally prevalent in a particular discourse type in Chinese language, and convey similar ideological meanings to SA. Given the limited time and scale of this research, it is difficult to include the study of the relevant discourse in Chinese language in this thesis.

Moreover, identifying relevant discourse features also in the STs to be mapped onto their TT counterparts fails to align with the reconstructive process of the comparative analysis of DTS. The reason is that the comparative analysis requires the identification of relevant units of comparative analysis in the TTs to be mapped onto their SL counterparts as “replacing” and “replaced” items (Toury 1995: 89). If the comparison of these selected units is to be justifiable, they cannot be established for the STs and TTs in isolation (*ibid.*). However, relevant discourse features to be identified in the STs may exist elsewhere in the contents of the destination sections other than the data sets. The coupled pairs included in the data sets, apart from being re-presented in terms of meanings and syntax, are features typical of the relevant discourse types in English language as identified by scholars of discourse studies in the English-speaking world. Those relevant discourse features in the STs may or may not correspond to these discourse features in the English language. They can be realised in different linguistic forms and conveying different ideological meanings but achieve the objectives of the same set of discourse types. They may also be embedded in contents that are deleted from the TL versions. It follows that these relevant discourse features may or may not be included in the data sets of this study.

To find out whether and how these discourse features are presented in the STs, a study of them in the STs independent of the TTs would be required. Yet, this would imply that relevant units in the STs have to be established separately from those in the TTs. This contradicts the aspects of rationale behind the comparative analysis of DTS adopted by this study. For this reason, including the study of relevant discourse features in the STs as part of this research would go against the retrospective comparative analysis of DTS.

In short, what is of certain is that the act of re-presenting the meanings or syntax of some relevant discourse features to reformulate the concepts of consumerism and commodity advertising in the TTs may simply indicate the awareness of the relevant discourse features and the capability of the website owners in using them to instigate the consumption desire of this particular group of target consumers.

While the above economic objectives seem to reflect the common socio-cultural factors foregrounded in the shared TT context, further observation suggests that variations exist in aspects associated with other identities in other contextual dimensions. To examine how variations can be connected with the different organisational settings of the corporate and official websites, Chapter 4 will proceed to study the translation strategies for the discourse features of organisational discourse to see how they narrate the organisational identity of the website owners.

## **CHAPTER 4: DIFFERENT BENEFICIARIES AND RIVALS RE-PRESENTED IN THE DIFFERENT ORGANISATIONAL SUB-CONTEXTS**

### **4.1 Introduction**

Chapter 3 showed how the notions of consumerism and commodity advertising are manifested in the translation strategies for various discourse features that may express the shared identities of the website owners. This chapter will explore the diverging organisational sub-contexts of the websites, and study how organisational discourse emerges as another system of power that may further complicate the translation strategies. It is expected that the translation strategies for certain organisational features may reflect the different organisational stances, as well as various associated aspects of the official and corporate websites.

This chapter will start characterising this particular dimension of website context. Section 4.2 will discuss similarities and differences between an institution and an organisation in order to conceptualise the four tourism organisations as different organisations under the same institution. Using the same analytical framework as in Chapter 3, this chapter aims to answer three principal questions in Sections 4.3 and 4.4. The first question is: what are the discourse features that may describe the organisational identity of the websites, and what aspects associated with their identity are manifested in the re-presented discourse features? Secondly, to what extent do the re-presented aspects reflect the different organisational objectives of the official and corporate websites? Lastly, to what extent can these re-presented aspects be related to economic or political concerns? It is expected that the non-parallel aspects of organisational identity of the official and corporate websites will manifest through the act of re-presentation the different organisational values between the tourism authorities and agencies.

### **4.2 Conceptualising the tourism organisations as members of the same social institution**

In the first instance, one core objective of this chapter is to understand major similarities and differences between the official tourism authorities and the travel agencies that launch the websites. In terms of similarities, these organisations can all

be conceptualised as members within the same social institution of tourism. Yet, further investigation into their organisational settings suggests that they can be conceptualised as individual organisations within the same social institution. The official authorities can be distinguished from the tourism agencies in terms of organisational objectives. To highlight their different organisational identities, Section 4.2 will first give a snapshot of their organisational settings, and draw on various institutional theories to show in what way the four tourism bodies can be conceptualised as organisations, which are as individual members of the social institution of contemporary tourism. Section 4.3 will focus on studying the translation strategies for various organisational features, which are expected to manifest the different organisational objectives of the official and corporate websites.

It has to be noted that the primary concern of this chapter is neither to give a comprehensive account of the structures of the tourism organisations and behaviour of their members nor to measure precisely the degree of institutionalisation of the tourism organisations. Only part of their characteristics will be used to provide interpretations as to why the different socio-cultural factors appear to have shaped the translation strategies. The institutional theories and the conceptions of ‘organisations’ and ‘institutions’ are discussed for the purpose of explaining how the tourism organisations share the same institutional framework but display different organisational objectives.

The definitions and meanings of institutions and organisations, as well as the way in which they are interpreted, may vary with the social context in which these two concepts are used. The social domain in which the concepts are used, the perspectives from which analysts from various schools of institutional studies may take, and the prevailing meanings of the concepts within a particular academic community during a particular time in history may all contribute to their variable meanings. The diverse definitions call into question which institutional theories and aspects of studies are deemed relevant to the case studies.

To conform to the perspective of CDA or other related theories, this chapter adopts the institutional theories that underline the issues of political and economic power as the major attributes to the organisational activities of the websites. Also, a particular effort will be made to explain in what way the different translation

strategies for the organisational features in different websites may reflect their different organisational stances.

#### **4.2.1 Similar organisational objectives**

While the concepts of ‘institution’ and ‘organisation’ appear to be similar in a general sense, they can be both related to and separate from one another from a social science perspective. This section will outline some similar objectives of institutions and organisations. They include the collective authorship of messages construing objectivity, an attempt to exercise power and control over perceptions and behaviour, and an attempt to make profit and provide services. This section will also show that these similarities may also conform to certain principal objectives of the four tourism organisations, with evidence inferred from the websites but outside the corpus. This act of comparison and contrast aims to explore in what ways the four tourism bodies can also be conceptualised as tourism organisations or members of the same social institution. Moreover, studying how these objectives are achieved by looking into the translation strategies for the websites’ organisational practices may help reveal how they function ideologically in an attempt to constitute or sustain an unequal power relationship. The study of the role of discursive practices in contributing to unequal power relationships and eventually social changes is a principal concern of CDA analysts (Philips and Jørgensen 2002: 63, 64).

The characteristics of institutions outlined by earlier institutionalists and social scientists may also be shared by organisations. They include Charles Horton Cooley (1956); Everett C. Hughes (1936, 1939, 1958); Emile Durkheim (1961), Max Weber (1947, 1949, 1968), Talcott Parsons (Parsons 1934/1990, 1937, 1951), George Herbert Mead (1934), and Berger and Luckmann (1967) (qtd. in Scott 1995: 8-11). As Scott comments, those theories did not pay much attention to studying the distinctions between institutions and organisations (1995: 14). Besides, few of them see organisations as institutional forms and stress the ways in which wider institutions shape intermediate organisational fields and structures (ibid.). For this reason, it can be generally considered that these characteristics or objectives are shared by both institutions and organisations.

Nevertheless, Scott’s remarks also suggest that there are differences between organisations and institutions. One of Scott’s remarks shown in the previous

paragraph suggests that organisations are conceptualised by some contemporary institutionalists as the intermediate form of an institution (1995: 14). In this sense, even though institutions and organisations share some objectives that are also manifested in the four tourism bodies, their partial similarities cannot justify that the tourism bodies can be conceptualised as institutions. Even if the tourism bodies have developed to the stage as individual organisations rather than institutions, some of their objectives may still overlap with those of institutions. For this reason, the objectives shared between organisations, institutions and the tourism bodies as shown below can only be used to conceptualise the tourism bodies as both organisations and individual members of the same institution. In fact, Section 4.2.2 will explore some hypothetically different organisational objectives of the four tourism bodies in order to derive interpretations as to why they are initially conceptualised as individual organisations of the same social institution.

#### **4.2.1.1 Collectively authoring messages**

One principal characteristic shared by both institutions and organisations is that they can be conceptualised as a collective body of individuals, whose behaviour is guided by a set of common values. This view has been noted by many institutionalists and socio-linguists of institutional discourse. They include an earlier institutionalist, Everett Hughes; a political scientist on neo-institutional theory, Gordon Tullock; and many other social scientists of the contemporary institutional theory (Hughes 1939: 297, 319; Durkheim 1912/1961: 474-75; Parsons 1937, 1951; Alexander 1983; qtd. in Scott 1995: 8, 10, 12). Hughes notes that an institution usually has a clearly defined set of mores, which is supposed to be collectively fulfilled by individual members (Hughes 1939: 297; qtd. in Scott 1995: 8). This integrated and standardised behaviour of individuals is also crucial to maintaining the continuity and persistence of the institution (Hughes 1939: 319; qtd. in Scott 1995: 9). The collective behaviour of individual members within an institution conceptualised by Hughes is re-expressed in a normative framework by Talcott Parsons (1951: 37; qtd. in Scott 1995: 12). Extending from Huges' argument, Parsons reckons that an institution can be considered a "system of norms" from a social analyst's perspective (1934/1990: 327; qtd. in Scott 1995: 12). This system also possesses "a common set of normative standards and value patterns" to govern the actions of individuals (ibid. 12). In other



words, these views all assume that an institution is a collective body of individuals, whose behaviour is governed by a set of normative standards, which is crucial for maintaining the continual existence of the institution.

Given the above characteristics of institutions and organisations, some characteristics of the four tourism bodies also indicate that they may be seen as a collective body in the form of a social institution. This characteristic common to organisations and institutions has been addressed by some discourse analysts, including Rick Iedema (1999), Ruth Wodak (1997) and Fairclough (1992), who characterise the dominant linguistic features of organisational practices. Fairclough even specifically notes the collective authorship of texts (1992: 78). With reference to Chapter 3, the websites could be seen as collectively authoring the common identities of the website owners, and reinforcing a shared set of values, namely, the notions of consumerism and commodity advertising in the self-representation context by means of certain re-presented discourse features of their shared discourses. The attempt to author a general set of tourism images of China or HK and to market it to the international community for attracting non-local tourists can be considered a collaborative effort by the website owners.

#### **4.2.1.2 Exercising power and imposing control**

Another characteristic common to organisations and institutions is that they both seek to exercise power and control for their own survival. From the CDA's perspective, organisational and institutional practices can be considered as controlled by the party in power in pursuit of political and economic ends. The significance of power issues in the studies of organisational and institutional practices has been recognised by many institutional theorists. One of them is Arthur Stinchcombe, who defines an institution as "a structure in which powerful people are committed to some value or interest" (1968: 107; qtd. in Scott 1995: 19-20). Elaborating Selznick's institutional model that emphasises the processes of value commitments within specific organisations (Scott 1995: 19-20), Stinchcombe specifies that it is those power holders within an institution who have the authority to lay down rules to formulate the value system (1968; qtd. in Scott 1996: 20). The main aims are to impose control on other members to preserve their own power and protect their own interests (*ibid.*). In other words, the set of values and objectives shared within an

institution or an organisation, as mentioned in Section 4.2.1, is pinned down by a group of power holders for the sake of their own interests.

The creation of the pseudo-reality of a destination, by means of transforming a reality of tourism into one that is more related to consumption activities, can be similar to the act of exercising power and control by an organisation or institution (see Section 3.3.1.4). As noted by Iedema and Wodak, an organisation can be conceptualised as a culture (1988: 3; qtd. in Wodak 1997: 175-76 and in Iedema and Wodak 1999: 7), within which members make use of various visible symbols to construct an institutional reality for regulating and shaping social behaviour (ibid.; Scott 1985: 33). With reference to Chapter 3, those image construction features can be considered a form of organisational symbols contributing to the construction of a commodified institutional pseudo-reality.

Broadly speaking, those commodifying and authenticating advertising features illustrated in Sections 3.3.1 and 3.3.2 may suggest that the tourism bodies share this institutional and organisational objective. The translation strategies for those authenticating features suggest an attempt to transform some concepts and items of tourism into those of consumption, and the website owners-to-TA relationship into a seller-to-buyer one. Transforming the tourism setting into a market of tourism commodities, the act of re-presentation would seem to contribute an attempt to exert control over the TA's perceptions and behaviour, which is analogous to the aim of imposing control by the powerful members within an organisation or institution to preserve their own power and interests.

Among others, one concrete feature that has illustrated that the tourism bodies share this organisational or institutional objective is the strategy of diagnosis. Within institutional discourse, the TA may be presented as clients, who come to seek advice or answers from the website owners. Agar calls this the "client frame," which involves, among other issues, reasons for clients to approach an institution and the relationship between these two parties (1985: 149). As for the website owners, they may take the role of travel experts or consultants, who are in a position to answer the clients' queries, provide relevant advice and possible solutions. This is described by Agar as the "institutional frame" of an institution (ibid.). Comprising both client and institutional frames, this diagnostic strategy purports to shape the clients'

expectations in accordance with what an institution or organisation offers (ibid.).<sup>59</sup>

Referring back to Chapter 3, the translation strategies for many discourse features also indicated a certain degree of control in an attempt to influence the TA's consumption behaviour, thereby achieving the economic objectives of the website owners. For instance, the mitigated imperatives formulated in problem-solution structures and question-and-answer pairs within AD and TD (see Section 3.3.3.2) are similar to the above diagnostic strategy in institutional discourse in terms of both forms and contextual functions. By presenting the TA as facing a problem or seeking advice, these two discourse features can both be interpreted as imposing control on the TA in pursuit of economic ends within these discourse systems. Both features may start with a problematic scenario as the client frame, in order to justify that the TA are in need of advice or services offered by travel experts. The solutions or advice for the hypothetical problem or query may then function as part of the institutional frame, which attempts to make the TA really think that the solutions or advice are what they are looking for. Both features aim to encourage the TA to accept what the website owners offer, thereby engaging in certain consumption-related activities.

As shown above, the ideological attempts of certain re-presented authenticating and commodifying features within TD and AD in Chapter 3 can also be considered as evidence of an organisational attempt to exercise control over the TA's perceptions by encouraging them to consume. These features shared with AD and TD may also help achieve one of the main objectives of the organisations, which is to exert control over audience's perceptions and consumption habits. In this sense, the tourism bodies can also be conceptualised as organisations and members of an institution, which draw on these organisational features to achieve some core organisational and institutional objectives.

#### **4.2.1.3 Profit-making objective**

Last but not least, some activities of organisations and institutions, and the economic

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<sup>59</sup> It must be noted that Agar's empirical study is entirely based on dialogues between institutional representatives and service-seeking clients in clinical and courtroom settings (1985: 147). According to Fairclough, what distinguishes written language from verbal is that participants are separated in place and time (1989: 49), in a one-sided communication process. Owing to the difference between such spoken discourse and written discourse of the translations, only the use of diagnostic process and directives are discussed in the case studies (see the next paragraph and Sections 4.3.2, 4.3.3, 4.4.1 and 4.4.2.1).

aim of certain re-presented discourse features in Chapter 3, strive toward a profit-making objective. Both institutional and organisational discourses can be characterised by their profit-making objective. Within political science, institutional and organisational practices have been studied by many historical institutionalists from an economic perspective. Among them are Thelen and Steinmo (1992), Stephen D. Krasner (1988), and Stephen Skowronek (1982) (qtd. in Scott 1995: 26-27). One of such institutionalists is Gordon Tullock (1976), a rational choice theorist who adds an economic dimension to the neo-institutional theory in political science, and advocates that institutions can be explained as economic organisations. He suggests that both are specific forms of structures that solve collective-action problems to facilitate gains from trade (Moe 1990: 217-18; qtd. in Scott 1995: 28). The economic objectives of organisational and institutional noted in this remark may echo Scollon and Scollon's (1995) view on the activities of business organisations. They are also said to be governed by professional discourse, of which two main objectives are profit generation for their owner(s) and service provision for a certain constituency, both of which ultimately aim to maintain the existence of the institution (1995: 174). In other words, organisations are analogous to institutions in the sense that both call for their members to take collective action, which is motivated by economic interests. These theories that characterise institutions and organisations in terms of their economic objectives may thus provide a basis for justifying that the four tourism bodies can be conceptualised as as organisations and members of an institution because they share the same economic objectives.

Given that profit making is described as a principal objective of both institutions and organisations, the translation strategies in Chapter 3 indicate that the core objective of the tourism bodies may also share the economic consideration as noted by Tullock (1976) and Scollon and Scollon (1995). Initial observation of the general settings of the tourism bodies suggests that the tourism authorities may be less concerned about economic benefits than the travel agencies. The reason is that the authorities belong to the public sector and are financed by the government. They may secure more resources and funding for building their websites. Compared with the travel agencies, the authorities may be less focused on marketing tourism for yielding economic benefits and more concerned about policy making and regulation of the

local tourism trade.

Yet, this general claim might appear facile if a top-bottom examination of the settings is undertaken and mission statements of the tourism authorities are taken into consideration. As stated on *CNTA.gov.cn*, the CNTA, as a national tourism bureau commissioned by the Chinese government, is responsible for the formulation and implementation of tourism policies, and the regulation of the local tourism industry in a top-down manner.<sup>60</sup> Unlike the CNTA, the HKTBA<sup>61</sup> is more committed to tourism promotion and less involved in policy making and regulation of the local tourism trade. Its mission statement on *DiscoverHongKong.com* explicates the specific role of the HKTBA that this tourism advisory authority receives subsidy from the HK government and complements the Tourism Commission (TC), which is a government department of HK.<sup>62</sup> While the TC is largely involved in policy making and departmental coordination on tourism, the HKTBA is responsible for executing the policies and serving as an official marketing and promotional agent for the entire tourism trade of HK. Such evidence suggests that both tourism authorities are committed to marketing local tourism to the international community in order to increase economic benefits for the local tourism industry. This includes assisting travel agencies in the private sector with achieving their business objectives.

This strong profit-making motive was manifested in the translation strategies for those discourse features in Sections 3.3 and 3.4. The ways they are re-presented suggested a possibility that efforts are made to re-formulate the concept of consumption by advertising tourism items and concepts, as well as the source culture, as commodities in the TTs. The emphasis on these consumption-related aspects is to encourage consumption desires and actions of the TA, and hence increase the profits of the entire tourism industry. In this sense, this economic concern of organisations and institutions are also shared by the official authorities and the travel agencies.

The four tourism bodies can be conceptualised as organisations or members of the social institution of tourism promotion. The organisations can be considered individual members of the social institution of tourism trade. They collectively

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<sup>60</sup> The information can be accessed from the introductory page of *CNTA.gov.cn* ('CNTA In Brief').

<sup>61</sup> The HKTBA was formerly known as the Hong Kong Tourism Association.

<sup>62</sup> The information was obtained from the introductory page, 'About Us,' of *DiscoverHongKong.com* ('About Us').

promote the tourist destinations of the host as noted in Section 4.2.1.1, impose control on the TA to preserve own interests as shown in Section 4.2.1.2, or to the local tourism trade as discussed in Section 4.2.1.3.

## **4.2.2 Different organisational objectives**

Even though these four organisations displayed some similar objectives of institutions and organisations in Section 4.2.1, they can only be considered organisational members within the same social institution rather than different institutions. This is because the translation strategies shown in Chapter 3, as well as certain non-textual evidence as shown above, display only part of the organisational objectives of the tourism bodies. Further study into their organisation settings suggests that some of their organisational objectives are different. To pave the way for Sections 4.3 and 4.4, which demonstrate how the diverging organisational objectives between the tourism authorities and travel agencies are manifested in the translation strategies for certain organisational features, this section will first explore the hypothetically different organisational objectives.

### **4.2.2.1 Tourism organisations as an intermediate form of tourism institutions**

One potential difference between the four tourism organisations is that they may be at various stages of institutionalisation. From the perspective of some institutionalists, including Philip Selznick (1948, 1957) and his student Arthur Stinchcombe (1968), as well as Skowronek (1982), this fundamental concept considers organisations as the intermediate forms of an institution (see details in Scott 1995: 17-27). Studying the development history of various institutional theories, Scott reckons that recent institutionalists are primarily concerned with differentiating the notion of organisations from that of institutions by conceptualising the former as a distinctive type of institution (1995: 14, 16).<sup>63</sup> Whereas institutions are generally considered as broader social frameworks of collective behaviour, individual organisations are their intermediate forms (*ibid.*). In this view, organisations are likely to be shaped over time to become institutions.

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<sup>63</sup> On studying the ideas of various institutionalists at different historical periods, Scott classifies “recent” institutionalists as those whose theories emerged after the 80s (Scott 1995: 14).

The process through which organisations undergo and develop toward a social institution can be called institutionalisation. This developing process of organisations is noted in particular by a contemporary sociologist Philip Selznick (1948; qtd. in Scott 1995: 19). Selznick suggests that organisations can be transformed into “institutions” to a variable extent and over time because they are subject to changes caused by “social characteristics of participants” and “varied pressures imposed by environment” (1948: 25; qtd. in Scott 1995: 18). This transformation process, which he terms as “institutionalisation,” happens to an organisation over time with a view to preserving a set of unique values for “self-maintenance” (Selznick 1957: 16-17; qtd. in Scott 1995: 18). In other words, an organisation can be considered a primary form of institution, and is subject to institutionalisation over time. According to Meyer and Rowan, the process institutionalisation may also be facilitated by certain variants that may condition institutions as “complexes of cultural rules” from a sociological perspective (1977; qtd. in Scott 1995: 30).

The above remarks on the relation of organisations with institutions suggest that, even if the tourism organisations can be considered members of the same social institution of the tourism trade, they may still be at various stages of institutionalisation. It follows that the tourism organisations may display some distinct organisational objectives, which can manifest the variants specific to their hypothetically different immediate contexts.

#### **4.2.2.2 Different beneficiaries and business rivals**

To identify the hypothetically different objectives of the four tourism organisations, one may start by studying the general objectives of organisations to which the websites belong, with regard to whether they are positioned within the public or the private sector. This dimension of website context may derive implications that highlight some of their principal differences in terms of market competitors and ultimate beneficiaries.

Among discourse analysts who have studied organisational practices, Agar sets forth some major differences between organisational activities in the public sector and those in the private sector. He notes that organisations in the public sector aim to maximise inadequate resources whereas business parties in the private sector strive to minimise costs in order to maximise profit (1985: 157). To effectively maximise

resources, those tourism organisations are first supposed to identify their ‘in-group’ members who may benefit from the social resources. Yet, the definitions of ‘in-group’ members for the organisations in the public and private sectors can be entirely different. This distinction is closely related to the concept of beneficiary in that an ‘in-group’ member can be identified with the beneficiary of an organisational activity, such as the translational activities of the websites. In other words, the in-group member or beneficiary of an organisation would be the one who ultimately benefits from the messages re-presented by the act of translating.

As for the ‘in-group’ members of the two tourism authorities in the public sector, they can all be members of the local tourism trade as all of them are supposed to be entitled to enjoy public resources. The reason is that, to maintain the existence of the local tourism industry, the website owners might be concerned about the economic success of not only one particular member but members of the entire tourism industry and even the local economy. The authorities may also increase the social resources for these in-group members at the expense of non-members, that is, those business rivals in the global tourism market. One may claim that the intended audiences may also benefit from travel information provided by the websites. From the perspective of the authorities and their in-group members, however, the audiences are not those who ultimately benefit from the promotional contents of the websites. These contents are meant to turn the TA into actual tourists or consumers so that members of the trade can profit from the actual tourists.

Unlike the beneficiaries of the tourism authorities, the ultimate beneficiary of the tourism agencies in the private sector is likely to be the agencies themselves. This can be explained by referring to one major difference between a tourism authority and the agencies. Although both can be considered promoting tourism, the latter are also business organisations. They are interested in maximising their own profits by attracting the intended audiences to be their customers in order to increase market shares and survive intense market competition at the expense of their rival agencies. To achieve this business objective, the agencies may compete actively in the trade by encouraging consumption by the intended audiences and trying every means to oust their rival agencies, both local and overseas. What is intriguing is that the rivals of the two travel agencies are likely to be the beneficiaries of the tourism authorities,



whose rivals are supposed to be the tourism industry abroad.

This notion of beneficiary, which pinpoints the difference between the intended audiences of a website and its ultimate beneficiaries, may help extrapolate the diverging organisational objectives of the official and corporate websites. This distinction may highlight the fact that, underlying the shared institutional objectives of the websites as discussed in Section 4.2.1 are some different organisational objectives, which mark the diverging organisational sub-contexts of the websites.

Regardless of the different organisational settings between the websites, one may question that both STs and TTs of a particular are supposed to be positioned in the same organisational context and manifest similar organisational objectives. In this sense, what would be the implications if the above aspects of the organisational identity were shown to be re-formulated in the TTs?

The reasons for inserting those organisational features in the TTs can be similar to those mentioned at the beginning of Section 3.3. It is suggested that the website owners are both aware of the need and capable of drawing on relevant organisational features to manifest their stances and achieve their organisational objectives in the TT contexts. The translation strategies may suggest that the websites are capable of enlisting relevant discourse features to achieve their organisational objectives in the contemporary international community using English as a *lingua franca*. Another reason can also be similar to that mentioned in Section 3.3, which suggests that the website owners are aware that these values associated with institutional and organisational discourse were originally from the 'West.' As shown in Section 4.2.1, most of those institutional theories were advocated by scholars from Western Europe. The website owners may consider that those organisational features and any related concepts belong to the target culture. The website owners may thus consider that enlisting these organisation features in the TTs would be conducive to controlling consumption behaviour and shaping perceptions of the TAs.

Sections 4.3 and 4.4 will demonstrate examples to understand how the translation strategies for certain organisational features can manifest the above differences. Following the methodological framework of Chapter 3, this chapter will first identify discourse features that may achieve the organisational objectives of the websites and how they are re-presented in translation. To keep the discussion

manageable, the study will focus on only some prominent features of organisational discourse that may underline such differences. They include depersonalising features in the form of the omission of references to authorities, double-edged advice, and negative warnings in a positive light;<sup>64</sup> as well as other non-depersonalising features including the position of the official translation of place names, active subjects formulated by personification, and the nature of web pages linked to the websites. Their translation strategies are expected to highlight aspects of organisational images foregrounded or suppressed in the TTs. The study will then proceed to compare these foregrounded or suppressed images of the official and corporate websites in an attempt to explore any differences that may echo the different organisational objectives hypothesised as above.

### **4.3 Translation strategies for depersonalising features**

One type of organisational features that may highlight the different beneficiaries and rivals of the corporate and official websites are discourse features that may depersonalise the voice of the website owners. These features are also significant and carry similar ideological meanings in organisational discourse. Analysts such as Rick Iedema and Ruth Wodak, who examine how discursive activities in professional organisations can be seen as expressions of power, conclude that two central concerns of organisational discourse are depersonalisation practices, as well as the constitution and reproduction of institutional power (1999: 11). They can be related to each other in the sense that depersonalisation can be viewed as an ideological strategy that facilitates the reproduction of institutional power.

Such features are similar to those discussed in Section 3.3.3 in that they may convey a sense of objectivity, which is a common strategy of commodity advertising. From an organisational perspective, those depersonalising features in the TTs may indicate an attempt to distance the voice of the organisations and conceal their identities as the power holders so as to make the audience think that they are given a ‘balanced’ view on some tourism features, rather than a biased view from an advertiser or seller who intends to take advantage of them. Nevertheless, some of these depersonalising features that may create an objective tone are re-formulated in

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<sup>64</sup> The negative sense of warnings, which is initially used to signify dangers, is used discursively in a positive light in the contemporary tourism context (Burke 1966: 9-12, 16, 20, 28, 44, 65, 419-59; qtd. in Dann 1996: 79-80). This notion will be discussed in detail in Section 4.3.3.

or even added to the TTs. These translation strategies seem to attempt at making the different organisational stances and objectives of official and corporate websites more explicit to the TA.

### 4.3.1 References to authorities

#### 4.3.1.1 References to authorities suppressed in the official websites

One type of depersonalising marker whose translation strategies may underline the different organisational stances between the official websites and the corporate websites is reference to an authority. The translation strategies, which indicate an avoidance of mentioning the authority in the TTs of the official websites, suggest an organisational attempt to depersonalise their voice. The following example shows the names of some contributors to the restoration work of the heritage “Lung Yeuk Tau Heritage Trail.”<sup>65</sup> Among them are the HKTB, several government departments and a non-governmental charitable organisation, the “Hong Kong Jockey Club.”<sup>66</sup>

**ST1:** A full restoration of the village wall and entrance gate was undertaken in 1998-99 under the supervision of the Antiquities and Monuments Office and the Architectural Services Department (see Text 1 in Appendix 11 on p.271).

**TT1:** A full restoration of the village wall and entrance gate was undertaken in 1998-99 with the generous support of the Hong Kong Jockey Club Charities Trust (see Text 2 in Appendix 11 on p.271).

ST-TT1 shows that the names of the two government departments (“the Antiquities and Monuments Office” and “the Architectural Services Department”), which were responsible for supervising and executing the work, are mentioned in ST1. Yet, the name of these government bodies is replaced by the name of a non-governmental charity “the Hong Kong Jockey Club Charities Trust” in TT1.

A similar translation strategy can be found in another official website,

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<sup>65</sup> According to the introduction of this historic site on the website of the Antiquities and Monuments Office under the government’s Leisure and Cultural Services Department, other supporters include local residents of the Lung Yeuk Tau Village, the North District Council, North District Office and another charitable body, the Lord Wilson Heritage Trust (Source: [http://www.lcsd.gov.hk/ce/Museum/Monument/en/trails\\_lung.php](http://www.lcsd.gov.hk/ce/Museum/Monument/en/trails_lung.php); ‘Heritage Trails: Lung Yeuk Tau Heritage Trail.’; accessed on 20 July, 2010.).

<sup>66</sup> The Hong Kong Jockey Club, a horse-racing organisation in HK, has a long tradition of funding through the Hong Kong Jockey Club Charities Trust various projects and activities in the local community (Source: [http://www.hkjc.com/english/corporate/corp\\_operation\\_charity.asp](http://www.hkjc.com/english/corporate/corp_operation_charity.asp), ‘Operations & Season Highlights: Charities.’ accessed on 20 July, 2010.)

*CNTA.gov.cn*. The attempt to hide the identity of the CNTA can be seen in the way of re-presenting references such as “the country” or “the nation” (国家/ *guójiā*). Some examples show that the government’s contribution in the conservation of historical relics mentioned in a ST is left out of its TT counterpart. Consider the following examples:

**ST2:** In this area grow some 2000 species of plants and wild animals, of which some 30 are rare species or exist only in our country. Of some 500 species of wild life, around 20 of them have been listed by the country under the protected animals (see Text 3 in Appendix 11 on p.271).

**TT2:** In this area grow various plants and wild animals, which are rarely found in other parts of the world (see Text 4 in Appendix 11 on p.271).

**ST3:** In 1985, the country took over 19 courtyards, and restored 9 courtyards and two temples ... in order to conserve these ancient residential structures (see Text 5 in Appendix 11 on p.271).

**TT3:** In 1985, 19 courtyards, and restored 9 courtyards and two temples ... in order to conserve these ancient residential structures (see Text 6 in Appendix 11 on p.271-72).

Among other details, the reference to the authority (“listed by the country”) responsible for conserving the rare animals mentioned in ST2 is omitted from TT2. Similarly, the government’s contribution to conserving the ancient relics (“the country took over”) noted in ST3 is entirely omitted from TT3.

On the face of it, the above translation strategies indicate an attempt to remove references to any official institutions affiliated with the government from the TTs in order to conceal the authoritative stance of the official websites. This act of re-presentation seems contradictory to the official status of the websites because the authorities might have articulated their governmental status so as to manifest their power. Nevertheless, the ideological meaning of avoiding such references in the translational context of the official websites could be more explicit if the translation strategies for the same feature in the corporate websites are also taken into consideration.

#### 4.3.1.2 Quoting authorities in a corporate website

Although the references to authorities are also shown to be re-presented in one of the

corporate websites, their translation strategies illustrated in the following examples show that such references are added to, rather than deleted from, the TTs. Whereas the official websites are shown to avoid such references to conceal the organisational identity in the TTs, the corporate website inserts these references extensively into the TTs. The following examples demonstrate that *Ctrip.com* shows no attempt to avoid references to the government in its TTs:

**ST4:** In Qufu, there are altogether more than 412 cultural and historical relics.

Among them, the Residence of Confucius, the Confucius Temple, and the Confucius Forest are the most famous. UNESCO put these sites on the list of world heritage sights (see Text 7 in Appendix 11 on p.272).

**TT4:** InQufu,there (sic) are altogether more than 412 cultural and historical relics under government protection. Among them, the Residence of Confucius, the Confucius Temple , (sic) and the Confucius Forest are the most famous. UNESCO put these sites on the list of world heritage sights in 1994 (see Text 8 in Appendix 11 on p.272).

**ST5:** However, as the ground around the tomb began to disintegrate, people put a stop to this romantic practice by building a blue wall around the tomb! (see Text 9 in Appendix 11 on p.272).

**TT5:** However, as the ground around the tomb began to disintegrate, authorities put a stop to this romantic practice by building a blue wall around the tomb! (see Text 10 in Appendix 11 on p.272).

**TT6:** However, the local government seemed to realize that there is a potentially lucrative market (at least passing through) and as such, are (sic.) attempting to spice the whole thing up a little. Planned developments include a golf course, picnic area, swimming pool, a hotel and various restaurants and cafes (TT only; see Text 11 in Appendix 11 on p.272).

Rather than eschewing expressions connected with government authorities, TT4 indicates that the expressions added to the TT as underlined may underscore the role and effort of the Chinese government (“under government protection”) in conserving certain tourist sites. TT5 also shows that the original expression “people” in ST5 is replaced by the expression “authorities,” which foregrounds the government’s participation in the maintenance of the tourist site. This act of replacement may also

indicate an effort to emphasise the government's role in bettering the tourist site. Similarly, the highlighted expressions "... the local government ... are (sic) attempting to spice the whole thing up a little" inserted into TT6 in *Ctrip.com* underline the government's contribution to tourism development. What is more, these additional expressions may emphasise the local authority's interests in the economic benefits ("realize that there is a potentially lucrative market") brought by the project.

On the face of it, the above translation strategies, which show the insertion of references to the authority into the TTs, seem to benefit solely the government. It seems that these strategies fail to take account of the initial assumption in Section 4.2.1.3. Since the travel agency, Ctrip.com, is not affiliated with the Chinese government, mentioning the government's contribution does not seem immediately relevant to the profit-making objective of this privately-run travel agency.

Nevertheless, inferred from an organisational perspective based on the different organisational settings of the official and corporate websites, the implications behind their translation strategies for this very same feature may differ considerably. Considering the nature of a business organisation as such, adding these references to the TTs in a bid to create a positive image of the authority in an international context seems to suggest an intention for the owners of the travel agency to maintain a good relationship with the government. By giving credit to the authority, the agency may claim solidarity with the authority in order to boost the credibility of the agency. Unlike the official websites, a corporate website that quotes authorities may encourage the TA to appreciate that the travel agency is affiliated with authorities. As noted by Van Leeuwen, quoting authorities may confer a confident and irrefutable tone (1995; qtd. in Morales-López, Prego-Vázquez and Domínguez-Seco 2005: 238). On the other hand, shifting the focus to the authority may also depersonalise its commercial voice. Emphasising the contributions of the authority to the tourism features may predispose the TA to think that the agency is connected with the government in the public sector, thereby toning down the commercial flavour and distinguishing the agency from other members in the trade. In this sense, the agency can be considered the sole beneficiary of these inserted references.

Also showing the name of the authority being quoted in the TTs, some instances

may provide an even stronger reason as to why the agency rather than the authorities is the ultimate beneficiary. For instance, ST-TT7 shows that although references to the tourism authorities are made explicit in the TT, they seem to note that the tourism authorities are held accountable for some undesirable information.

**ST7: Cost:** RMB70 (A package including the access to the Mahao Cave-Tomb Museum and the Wuyou Temple) (see Text 12 in Appendix 11 on p.272-73).

**TT7: Cost:** There used to be numerous charges for each site in the area. Authorities have recently implemented one overall charge of RMB40 which is supposed to include access to all the sights in the area. There may still be some small additional fees on top of this however! (see Text 13 in Appendix 11 on p.273).

Compared to ST7, TT7 is heavily edited and the information as highlighted also mentions the involvement of government authorities. This piece of seemingly “honest” reminder, however, is not entirely in favour of the authorities. The re-presented information makes it explicit that the authorities are to be accountable for the charge (“Authorities have recently implemented one overall charge...”) that could be undesirable to the TA (“There may still be some small additional fees on top of this however!”).

While the reminder itself sounds unfavourable to the authorities, it may have the effect of making the travel agency seem impartial. On the one hand, such references may put the government in a position responsible for any possible undesirable perceptions of the TA. Even if the “additional fees” mentioned in the TT7 may discourage the TA from visiting the sites, mentioning the fees as being imposed by the authorities may place them in a position accountable for any undesirable response from the TA. Besides, the message added to TT7 “include access to all the sights in the area” may give a reason to the additional fees. On the other hand, giving these negatively associated reminders may encourage the TA to think that the travel agency is trustworthy by presenting a balanced view, making it sound more distant and objective. From the organisational perspective, this could be an attempt to make the TA think if the agency had not given the reminders, the downside of the situation would remain hidden by the responsible party. In this sense, shifting the responsibility to the authorities in the TTs may even boost the credibility of the

agency.

The above examples from both the official and corporate websites involve the re-presentation of references to authorities in a bid to depersonalise the voice of the organisations. However, their strategies for translating the same type of references are different. From the perspective of the tourism authorities, avoiding mentioning government contributions in the TTs can make the official websites sound as if they were written from a third-person point of view to the TA, hence distancing the voice of the tourism authorities. This act of re-presentation may attempt to discourage the TA from thinking that the authorities are imposing order on them, and hence making the TTs sound more objective. On the contrary, a similar depersonalising effect conveyed also by references to the authority is created using different translation strategies. Quoting the authority in the corporate website, particularly inserting references that imply the authority is responsible for some unattractive charges, shows that it is neither the authorities nor the TA but the tourism agency that ultimately benefit from the insertions of these references.

### 4.3.2 Double-edged advice in a diagnostic structure

Some depersonalisation features also prominent in organisational discourse take the form of double-edged advice that is formulated in a diagnostic structure. Such features can be found inserted into the TTs of both the official website, *DiscoverHongKong.com*, and the two corporate websites. Yet, none of them can be found formulated by means of re-presentation in the TTs of *CNTA.gov.cn*.

#### 4.3.2.1 Undifferentiated beneficiaries

In *DiscoverHongKong.com*, double-edged advice is often shown to be formulated in the TTs by juxtaposing the merits of a feature with its downsides. Consider the following examples:

**ST8:** Its location in Yau Ma Tei was on the harbour front long before massive land reclamation (see Text 14 in Appendix 11 on p.273).

**TT8:** Its location in the middle of urban Yau Ma Tei might seem odd, but long ago, before massive land reclamation, it was on the harbour front (see Text 15 in Appendix 11 on p.273).

**TT9:** Even if you have no particular interest in calligraphy or Buddhism, you



should not miss this opportunity to view such a unique artwork in such a spectacular setting (TT only; see Text 16 in Appendix 11 on p.273).

ST-TT8 shows that a disapproving remark (“might seem odd”) to the tourism feature “Tin Hau temple” is added to TT8, even though this negatively associated comment sounds like discouraging potential visitors to visit the temple. Similarly, TT9 also suggests a possibility that the TA is not interested in calligraphy or Buddhism and hence may not find the site worth visiting.

On the face of it, articulating the sense of oddity in TT8 and the undesirable circumstance in TT9 seem unnecessary and inappropriate in a promotional context. This is because TD usually draws on only the merits of an entity to attract an audience (Dann 1996: 174; Todd, Loreto and O'Donnell 1991: 109). Any expressions that may convey a negative sense are supposed to be absent from the texts. Yet, the remark added to TT8 may encourage the TA to think that the tourism setting is odd even if they initially may not have this perception. Similarly, the comment added to TT9 may suggest that some potential tourists who are not particularly interested in that particular type of feature or religion may opt for skipping the site.

Some instances even demonstrate that some unappealing aspects of a destination mentioned in the STs are retained in the TTs. For instance, the translation strategy in the following example shows no attempt to remove from TT10 the unattractive scene “mostly sparse grassland and scrub” mentioned in ST10.

**ST10:** Though a few small woods grow on the island, the vegetation is mostly sparse grassland and scrub (see Text 17 in Appendix 11 on p.273).

**TT10:** Though there are a few small woods, the vegetation is mostly sparse grassland and scrub. As elsewhere in Hong Kong, man has long since felled the original forest cover and today this area is prone to fires, especially in the dry, early winter (see Text 18 in Appendix 11 on p.273).

Nevertheless, from the perspective of the official website, adding these negatively associated details to the TTs can be an attempt to convey objectivity. Such undesirable information supplemented by a justification may be seen as double-edged advice. It is analogous to the diagnostic construction widely used in organisational discourse to control the audience's perception by anticipating and discussing points in advance to maintain the power status of the organisation

(Scollon and Scollon 1995: 184). As a result, situations and events can be carefully orchestrated and controlled.

Assuming that not everything being offered is compatible with the TA's expectations and some may even give them negative impressions, this diagnostic structure can be considered a precautionary feature. One possible function of giving both pros and cons is to convey a sense of objectivity. The negative view may function ideologically to formulate a seemingly balanced and unbiased view so that the TA may not perceive the website owners as giving a one-sided opinion. More importantly, the diagnostic structure may function ideologically to avoid any undesirable impression of a feature that may arise by justifying it with the interpretation of the website owners. TT8 and TT9 suggest that the website owners might be aware of the possibility that undesirable perceptions or situations may arise. The translation strategy for TT10 also suggests that the TA might also notice the unappealing site upon their visit to the destination. Yet, the official authority may draw on the negative remarks to limit the perceptions of the TA to only a view mentioned by an organisation. In this sense, the possible perception in TT8 ("in the middle of urban ... might seem odd") and the situation in TT9 ("no particular interest in calligraphy or Buddhism") undesirable to the website owners can be a foil for the counterbalancing arguments "long ago ... it was on the harbour front" in TT8 and "a unique artwork in such a spectacular setting" in TT9. Besides, the background information preserved in TT8 ("before massive land reclamation"... "was on the harbour front") may justify this possibly negative perception. Also, the sentence added to TT10 as highlighted can be an attempt to justify that the unappealing scene is by no means original but caused by someone anonymous. It is not the site that was charmless but those irresponsible people who have to be blamed. In this sense, these double-edged expressions may then steer the TA's perceptions toward a positive end.

Double-edged advice added to the TTs of *DiscoverHongKong.com* may provide reasons for the TA to visit the featured destinations, even though the TA could notice some of their undesirable aspects. Besides, there is no attempt to encourage the TA to choose a particular site at the expense of others. As far as the beneficiary is concerned, it is the entire tourism industry of the host that can ultimately benefit. Yet, Section 4.3.2.2 will demonstrate that how the translation strategies for a similar

diagnostic message may divert the TA to only some tourist destinations and eventually benefit only the travel agency.

#### 4.3.2.2 The travel agency as the sole beneficiary

The double-edged advice formulated in the TTs of *DiscoverHongKong.com* as shown above and that formulated in *Ctrip.com* in this sub-section shows a major difference in terms of their ultimate beneficiaries. The difference is particularly prominent in some recommendations added to the TTs of *Ctrip.com*. Consider the following example:

**ST11: How to get there:** Take bus No. 306, 307 at the gateway of the railway station to get there (see Text 19 in Appendix 11 on p.273-74).

**TT11: How to get there:** The easiest way to get to the warriors is to take an Eastern tour from Xian. It is worthwhile having a tour guide talk you through the site as the stories that accompany the warriors are particularly interesting. Alternately, you can take the **Green Bus** from the Bell Tower in Xian which covers the major sites in the east. There is no tour guide on this bus however; or you could take bus No. 306, 307 at the gateway of the railway station to get there. (To Huaqing Pool on the way) (see Text 20 in Appendix 11 on p.274).

ST-TT11 shows that double-edged advice is added to TT11 as highlighted.

Suggesting two routes (“an Eastern tour from Xian” and “the Green Bus from the Bell Tower in Xian”) to reach the destination (“The Terracotta Warriors”), the diagnostic structure begins with a positively evaluative comment (“The easiest way”) to call for the TA to choose the “Eastern tour.” Assuming that the TA is a non-local visitor unacquainted with both the transport to and the historical details of the site, the additional expression underlines the merit of the “Eastern tour,” which has the benefit of offering a tour guide service (“It is worthwhile having a tour guide talk you through the site as the stories ... particularly interesting”).

Despite the advantages of the “Eastern tour,” an alternative route “the Green Bus,” together with its advantage “covers the major sites in the east,” is also added to TT11. From an organisational perspective, this extra option may give an impression that the information provided by the website is comprehensive and the TA is given a freedom to choose. Yet, a problematic situation caused by the shortcoming of this

alternative (“There is no tour guide on this bus however;”) is also underlined. Such additional information may eventually underscore the comparative advantages of “the Eastern route” mentioned in the first instance as a resolution.

From the organisational perspective of Ctrip.com, this diagnostic structure formulated in the TTs may both convey objectivity and solely benefit the travel agency. To convey objectivity, an alternative option is presented to the TA with both its pros and cons. Providing the TA with two options and yet emphasising the drawback of one of them, this diagnostic structure may emphasise that the comparative advantage of one option may compensate for the drawback of another.

The double-edged advice in ST-TT11 suggests that the disadvantage of the “Green Bus” can be resolved by the advantage of the “Eastern tour,” thus reinforcing the value of its tour guide service. This is because, as observed from Ctrip.com, this travel agency offers some private tours catering for individual travellers who plan to visit places included in the itinerary of the “Eastern tour.” However, there is no evidence that the agency offering Green Bus tours has any business relation with Ctrip.com. This piece of evidence may explain why the website owner seems to draw on the double-edged advice to encourage the TA to join the “Eastern tour.” The alternative route underlined by the double-edged advice may make it look like it is the TA rather than the website owner who make the TA ultimately select the “Eastern tour.” By encouraging the TA to join the day tours offered by the Ctrip.com, the double-edged advice formulated in the TTs makes travel agency the sole beneficiary.

A similar structure presented in TT12 may also suggest *Ctrip.com* as the sole beneficiary of this organisational feature:

**ST12: How to get there:** There are many buses to the Huaqing Pool, but the best way is to take bus No. 306, 307 at the east gateway of the railway station (30 minutes is enough). A return trip is 8 RMB while a single is 5 RMB. Since these two buses are entirely green, they are easy to spot. Setting off every 10 minutes, the buses could get to the Huaqing Pool, Emperor Qinshihuang’s Tombs and The Terracotta Warriors, which is very convenient (see Text 21 in Appendix 11 on p.274).

**TT12: How to get there:** The easiest way to reach the Huaqing pool is to take bus No.306, 307 at the east of the railway station (30 minutes is enough); or an

“Eastern Tour” from Xian or the Green Bus from the Bell Tower, and setting off every 10 minutes, which could get to Emperor Qinshihuang’s Tombs and The Terracotta Warriors. The Green Bus is the cheaper option but there is no tour guide (see Text 22 in Appendix 11 on p.274).

TT12 suggests three methods (“bus No.306, 307,” “Eastern tour” and “the Green Bus”) to access the tourist destination (“Huaqing Pool”). However, the services of *Ctrip.com* cover only the “Eastern Tour” as suggested by ST-TT11. Yet, the positive evaluative expressions “The easiest way” and “the cheaper option” are assigned to only the “bus No.306, 307” and “the Green Bus” respectively. No explicitly positive comment is given to the “Eastern Tour.”

Nevertheless, its comparative advantage is brought to light through a series of diagnostic comparisons. First of all, the merit (“the easiest”) of “bus No.306, 307” seems overridden by the merits of “the Green Bus,” which is the “cheaper option.” Besides, the fact that “bus No.306, 307” also allows the TA to visit two famous tourist sites (“could get to Emperor Qinshihuang’s Tombs and The Terracotta Warriors”) en route to Huaqing Pool as indicated in ST12 is left unmentioned in TT12. This becomes the comparative advantage of “the Green Bus,” but its shortcoming (“there is no tour guide”) mentioned near the end may eventually lead the TA to choose the more expensive “Eastern Tour.”

This diagnostic structure may indicate in several ways that the agency is the ultimately party that benefits. Although the itinerary covered by the services of the agency is not the cheapest of the three, it is emphasised in TT12 as worthy of a higher price to visit more important sites with tour guide services. From the perspective of organisational discourse, these series of comparisons can be a discourse feature controlling the TA’s perceptions and behaviour by encouraging them to consume the tourism services offered by *Ctrip.com*.

What is intriguing is that another corporate website, *Ctshk.com*, also displays the formulation of double-edged advice in the TTs. Yet, they have no signs of benefiting only the travel agency as *Ctrip.com* does. Consider the following examples:

**TT13:** It is quite an experience to be a part of this electrifying atmosphere with the punters, even if you don’t take part in the betting (TT only; see Text 23 in

Appendix 11 on p.274).

As highlighted in TT13, two compliments (“quite an experience” and “this electrifying atmosphere”) are followed by an anticipated circumstance (“even if you don’t take part in the betting”). The latter seems undesirable to the website owner as it may discourage those who are not into betting from visiting the site. Yet, this undesirable suggestion can be undermined by the positive evaluative comments that may attract non-gamblers to visit even if they initially stay aloof from the betting.

A similar translation strategy can also be found in *Ctshk.com*. As noted in TT21 in Chapter 3 (see Text 37 in Appendix 10 on p.264), a seemingly honest aspect of the site (“in ruins”) that may discourage the TA from visiting the site is immediately followed by a list of its merits (“very pleasant,” “alternative to the tower,” “equally impressive” and “more peaceful”). Unlike double-edged advice formulated in the TTs of *Ctrip.com*, that in *Ctshk.com* shows no sign of underscoring the merits of destinations that are covered by the itineraries of this travel agency and undermining others. The above double-edged expressions formulated in the TT of *Ctshk.com* are more similar to those in *DiscoverHongKong.com*, which may justify why the TA should take a visit despite the ‘reality’ they may perceive upon their visit.

In short, compared to *DiscoverHongKong.com*, the diagnostic structure formulated in the TTs of *Ctrip.com* may indicate an attempt to ultimately benefit the travel agency itself. From the perspective of this business organisation, the pros and cons remarks inserted in the TTs of *Ctrip.com* seem to emphasise the comparative advantages of only the tourist destinations covered by the services of the agency. Their comparative advantages are further highlighted by underscoring the demerits of the potential rivals. Apart from construing objectivity, the negatively evaluative aspects may function ideologically to prevent the TA from vacillating between the itinerary covered by the services of the agency and alternatives possibly offered by other competing agencies. With the tourism agency itself being the ultimate beneficiary, the translation strategies for double-edged advice may indicate the different beneficiaries of the official and corporate websites.

Yet, the translation strategies for this discourse feature in *Ctshk.com* appear to be inconsistent with those in *Ctrip.com*. Although both are corporate websites, the translation strategies for double-edged advice in the former show no attempt to lead

the TA to perceive the positive aspects of only certain destinations covered by the tours offered by CTS at the expense of others. The possible implications of this difference will be discussed further in Section 4.5.

### 4.3.3 Negative warnings in a positive light

The double-edged expressions in a diagnostic structure formulated in the TTs can be similar to certain negative warnings added to the TTs. Both of them can be considered depersonalising practices, whose translation strategies re-present certain negative aspects of an entity in a positive light and shed light on different beneficiaries. This feature is, again, absent from *CNTA.gov.cn*.

#### 4.3.3.1 Undifferentiated beneficiaries

In *DiscoverHongKong.com*, some cautionary tips found inserted into the TTs may simply serve as useful advice or warnings for the TA. These negatively evaluative warnings or advice are different from the above double-edged expressions in that the former may not present both pros and cons or a ‘balanced’ view of a feature but only its negative aspects to give a sense of warning. Consider the following examples:

**ST14:** Note: Sections of this tour involve walks up and down steep hills (see Text 24 in Appendix 11 on p.274-75).

**TT14:** Note: Sections of this tour involve walks up and down steep hills that could be strenuous for some people (see Text 25 in Appendix 11 on p.275).

**TT15:** If you manage to unearth some treasure from among the bric-a-brac, haggle unashamedly - and beware of pickpockets. (TT only; see Text 26 in Appendix 11 on p.275).

Unlike the undesirable aspects of a feature inserted into the TTs of *Ctrip.com*, the warnings inserted into TT14 and TT15 as highlighted are not accompanied by any resolutions that may counterbalance the negatively associated meanings. What is intriguing is that such warnings take the TA’s health and safety issues into account. Those who need such guidance can be either independent travellers or travellers joining a guided tour. Rather than simply strengthening the merits of tourism features, such warnings may resemble government notices cautioning the public against potential threats to their personal safety. From the perspective of the tourism authority, the warnings may encourage the TA to visit the host by predisposing them

to feel that by following the warnings they will have a safe and enjoyable journey. As noted by Burke, hortatory messages as such may suggest that potential tourists can travel freely and safely and avoid potential danger if they take the warnings into account (1966: 9-12, 16, 20, 28, 44, 65, 419-59). Capturing this positive sense of negative expressions, the above warnings inserted into the TTs can be considered an ideological attempt to build up the TA's trust in the authority, and to increase their chance of having satisfactory travel experiences. Such experiences may in turn help the host to gain a good reputation and hence benefit its local tourism industry in the long run. In this sense, both the TA and the entire tourism trade can be the ultimate beneficiaries.

In the official website of HK, these negative warnings added to the TTs show no attempt to promote the tourism services of any particular agency. Even if such warnings are devised to generate economic benefits to the host, those who may benefit are the members of the entire tourism trade rather than a particular agency. From the perspective of organisation discourse, this is also in line with the different organisational objectives between the tourism authorities and travel agencies as mentioned in Section 4.2.2.2.

#### **4.3.3.2 The travel agency as the sole beneficiary**

Similar to *DiscoverHongKong.com*, *Ctrip.com* also displays substantial additions of warnings to its TTs. Yet, their warnings seem to solely benefit the agency rather than the entire tourism community or the TA. Consider the following examples:

**TT16:** Unfortunately nowadays much of the spiritual side of the Shaolin art has been lost, as the monastery aspires to life in a modern, money making society. Pilgrims who come here may be disappointed by what they find: those paying the monastery a visit, will discover that the local folks depend heavily on the monastery for a living - the route that goes uphill are lines with numerous stalls selling local snack food, ice-creams and shoddy souvenirs (TT only; see Text 27 in Appendix 11 on p.275).

**TT17:** On the way to the Mini Three Gorges, the boats usually stop at a few designated 'sights' along the way which are really not worth concerning yourself with (TT only; see Text 28 in Appendix 11 on p.275).

The negative warnings added to TT16 in *Ctrip.com* may suggest that some TA would



be disappointed as the over-commercialisation of the religious site spoils its spiritual quality. TT17 also sounds like discouraging the TA from visiting some designated sites by presenting a negative feedback (“really not worth concerning yourself with”).

Similar to warnings formulated by *DiscoverHongKong.com*, those inserted into TT16 and TT17 in *Ctrip.com* may serve as ‘unbiased’ information construing a sense of objectivity within organisational discourse. Yet, their principal difference is that warnings inserted in the TTs of this corporate site may suggest the TA to skip the sites rather than cautioning them to guard against those potential dangers or undesirable circumstances so that they may have a safer and more enjoyable trip to the destinations.

It seems that using these negatively associated reminders to discourage the TA from visiting the destinations fails to take account of the nature of promotional texts. Yet, regarding the organisational context of the corporate website, the contextual function of such warnings can be analogous to that of the double-edged advice shown in Section 4.3.2.2. Both discourse features added to the TTs may attempt to convince the TA to visit only destinations serviced by the agency, and to skip those possibly served by competitors by highlighting their comparative disadvantages. As such, such destinations may be marginalised and the TA’s attention can be diverted to the destinations served by the itineraries of the agency. By encouraging the TA to visit these destinations with the help of the guided services offered by the agency, the warnings may help achieve its profit-making objective.

#### **4.4 Translation strategies for other organisational features**

##### **4.4.1 The position of official place names**

The variations in juxtaposing a standardised transliteration with a non-standardised but evocative English translation of a destination name may also manifest the different organisational stances between the official and corporate websites. Before identifying expressions that may indicate this difference, it is important to understand the socio-political background against which the translations of certain place names may acquire their official status.

In China, the Hanyu Pinyin System is officially titled as the Chinese Phonetic

Alphabet Scheme.<sup>67</sup> This romanisation system can be considered carrying an official status since it was adopted by the National People's Congress of China in February 1958 (Chappell 1980: 105). Its official status is reaffirmed by a directive issued by the State Council of China in May 1975 and implemented on 1 January 1979 (ibid. 108). The instruction declared that the Pinyin system was used as "the transcription of Chinese proper names for all foreign language publications" (ibid.). In this sense, the Pinyin romanisation of the place names in China may carry a sense of authority.

As for the case of HK, place names that carry an official status are not necessarily those that are romanised. They could be initially named in English,<sup>68</sup> originally named in Cantonese but then romanised into Cantonese transcription or literally translated later by the government, depending on the ways they were standardised by the former British government.<sup>69</sup> This historico-political factor suggests that all pre-established name of places in HK, which remain in use nowadays, can be considered bearing an official status.<sup>70</sup>

The above significance behind the official English name of a place may explain that the different ways of juxtaposing an official English name with its non-official translation may also reflect the organisational stance of a website. One may argue that this question seems irrelevant to the case of HK. This is because, as noted earlier, almost all places in HK have their official names in both English and Chinese. It follows that all place names that appear in the English version of the HK websites are supposed to be official. As such, they may not be comparable to the China websites,

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<sup>67</sup> The word 'Pinyin,' according to Chappell, means 'to assemble a word according to its sound' (1980: 105). For places that were originally named in Chinese before the colonial rule, their English name is in Cantonese romanisation.

<sup>68</sup> English place names, which were initially given in English by the colonial government, can hardly be considered 'translations.' It is their Chinese names that can be defined as either translations or transliterations. This category of place names can easily be recognised from their spellings. They usually carry strong British flavour readily connoting the colonial context of HK.

<sup>69</sup> In 1960, the government published several guidelines on HK's place names (Yiu 1999: 103). For places that have their original Chinese name retained, their English name is transliterated in the Cantonese.

<sup>70</sup> Since HK was ceded to Britain in 1841, issues concerning planning and administering place names were handled by the Works Department of the former colonial government. Initially, the department relied on some British military staff to provide names of places for navigation purposes. Out of administrative concerns or to facilitate their own usage, the staff usually replaced existing Chinese place names with names or simply assigned new names in British style or names of British officials. Over time, more Chinese names of topographic features were replaced by names of the existing British officials, generals or vessels, such as Stanley and Repulse Bay, to vow to the British sovereignty. Some were even borrowed from names in overseas, including Lido Bay, Angler's Beach, etc. (Yiu 1999: 136, 57-58, 66).

on which some non-official literal translations of place names can be found.

To establish a comparable basis for studying how the position of an official place name may echo the organisational status of the websites, this section will focus on examining place names whose official and evocative non-official translations appear side by side in the TTs. Their variations may reflect the organisation stances of the websites. Given the status of those official names, the translation strategy that puts the official name of a place in a prominent position can be considered an attempt to echo the authoritative stance of the two official sites. As for the two corporate websites, the translation strategy allowing the non-official translation of a place name to occupy a prominent position may correspond to the non-official status of the organisations.

#### 4.4.1.1 Official place names in a prominent position

Regarding the place names of China, their non-official translations may display various translation approaches, either literal or semantic translation. Some of them draw on both approaches and juxtapose a Pinyin transliteration with an English translation to formulate a two-part expression in various ways. The following instances from *CNTA.gov.cn* show that the Pinyin transliteration of a place name usually precedes its corresponding literal translation in brackets:

**ST18:** Baodingshan (see Text 29 in Appendix 11 on p.275).

**TT18:** Baodingshan (Precious Crown Hill) (see Text 30 in Appendix 11 on p.275).

**TT19:** Wannian Temple (Perpetuity Temple) (TT only; see Text 31 in Appendix 11 on p.275).

TT18 indicates that the name of the tourist site is romanised in the first instance, and then translated literally in brackets. Similarly, the place name in TT19 is also rendered using its Pinyin romanisation, which is followed by a literal translation in brackets. Both examples show that the official Pinyin transliteration is placed in a prominent position whereas the corresponding non-official one seems to play a subordinate role. The only difference is that the place name in TT19 is partially romanised (“Wannian”). Rather than standing on its own, the name is affixed to a noun-affix (“Temple”) that refers to its generic nature. From the perspective of the official authority, this translation strategy that allows an official translation to occupy a prominent position may indicate an attempt to correspond to the official status of

the organisation.

This translation strategy that gives prominence to the official name of a place rather than its non-official alternative is also evident in *DiscoverHongKong.com*, particularly in the translation of a destination name that is used as a heading. Similar to *CNTA.gov.cn*, the official translation usually occupies the prominent position and precedes the corresponding non-official but evocative translation, which is presented as a supplement in brackets. Consider the following examples:

**TT20:** Des Voeux Road West (Dried Seafood Street) (see Text 32 in Appendix 11 on p.275).

**TT21:** Ko Shing Street (Herbal Medicine Street) (see Text 33 in Appendix 11 on p.275-76).

**TT22:** Bonham Strand West (Ginseng and Bird's Nest Street) (see Text 34 in Appendix 11 on p.276).

TT20 to TT22 indicate that the official English name of the destinations as highlighted always precedes the non-official one in brackets. The former is opaque in meaning but may convey a sense of formality. The latter, however, may evoke some notable characteristics of the destinations. Moreover, providing both official and non-official place names is particularly useful for independent travellers, who may rely on the accurate and official name to reach a destination on their first visit. From the perspective of the official authority, this translation strategy may, therefore, suggest an attempt to cater for the needs of the TA, with the TA and the tourism trade in general that benefit most.

In short, both official websites show a similar strategy in rendering place names that carry both official and non-official translations and allowing the former to occupy a prominent position. Despite the opacity in meanings, the Pinyin transliteration of a place name in *CNTA.gov.cn* and the official translation in *DiscoverHongKong.com* always precede the non-official evocative translation. From the perspective of the authorities, this translation strategy may suggest the website owners' preference to attach an importance to the official option, which may convey a sense of formality and manifest the official stance of the websites. In addition, putting the official translation in the prominent position may also suggest that the website owners have considered the needs of all potential travellers, including those

individual ones who would not join any travel packages offered by any agencies. In this sense, it is the TA and eventually the entire tourism trade that would benefit most.

#### 4.4.1.2 Non-official evocative names in a prominent position

The above combination of English place names can also be found in *Ctrip.com*. Yet, their positions are reversed. The official Pinyin romanisation tends to be bracketed and sometimes italicised, and is preceded by its corresponding evocative translation.

Consider the following examples:

**ST23:** [The Imperial Palace] is also known as Zijincheng (see Text 35 in Appendix 11 on p.276).

**TT23:** The **Forbidden City** (Zijincheng)(also known as the Imperial Palace (*Gugong*) and the Palace Museum) (see Text 36 in Appendix 11 on p.276).

**ST24:** The Summer Palace was originally named as Qingyiyuan (see Text 37 in Appendix 11 on p.276).

**TT24:** Originally known as the “Garden of Clear Ripples”, the **Summer Palace**(Yiheyuan) is ... (see Text 38 in Appendix 11 on p.276).

Although a Pinyin transliteration as highlighted is provided in both TT23 and TT24, its position seems subordinate to the non-official translation or an alternative name of the place. The non-official name is not only placed in the prominent position but also highlighted in bold typeface.

Similar to the official websites, the above arrangement may also reflect the non-official status of the corporate website. Given its opacity in meaning, the Pinyin transliteration of a place name can be less appealing to the TA than an evocative translation. This is particularly true when a place name is used as a heading, in which an evocative translation is more effective in conjuring up images to capture the TA's attention in the first instance before making them to look further into the body text. From the perspective of this privately-run agency, this is probably a major reason for placing the evocative translations in a more prominent position.

On the other hand, the accuracy of an official translation or transliteration may not be as important as the above function of an evocative translation in the corporate websites. Rather than providing the TA with information that may help them to travel on their own, the corporate sites would prefer the TA to join the guided tours of the

agency in view of its profit-making motive. It can be argued that the TA might end up choosing to join other travel agencies. Yet, this can be an attempt to discourage the TA from becoming independent travellers but instead to encourage them to become the agency's clients. To discourage TA from becoming the potential clients of competing travel agencies, other organisational features such as double-edged advice and negative warnings are also found in the TTs of *Ctrip.com* (see Sections 4.3.2.2 and 4.3.3.2). As such, whether the TA needs to rely on the accurate and official place names to reach the destinations would be a secondary concern to the agency. This organisational objective of the agency may then explain why the Pinyin transliterations are undermined while the evocative translations are foregrounded. This translation strategy again indicates that the ultimate beneficiary of these re-presented messages is likely to be the travel agency rather than the TA.

As for *Ctshk.com*, no similar instances, that is, those showing the non-official translation of a place name juxtaposed with its official one, can be found in the TTs. As such, no relevant instances can be taken for comparison.

#### **4.4.2 Active subjects formulated by personification**

The different beneficiaries between the official and corporate websites can also be manifested in the changed subject caused by a change in the transitivity pattern of a personified expression in translation.

##### **4.4.2.1 Personified active subjects resulting from the act of re-presentation**

A re-examination of the personified expressions discussed in Section 3.3.1.1 within the diverging organisational sub-contexts suggests that their translation strategies may also underline the different beneficiaries of the official and corporate websites. With reference to the personified expressions re-presented in the two official websites, their subject and verbal group in the STs are replaced in the TTs to form a new transitivity pattern. Consider the following examples:

**ST25:** Tourists may also hike over rough hill trails to visit ancient rock carvings  
(see Text 39 in Appendix 11 on p.276).

**TT25:** It also features hikes over rough hill trails, ancient rock carvings (see Text 40 in Appendix 11 on p.276).

- ST26:** Tourists are becoming more and more every year (sic.) (see Text 41 in Appendix 11 on p.276).
- TT26:** They are now attracting more and more tourists every year (sic.) (see Text 42 in Appendix 11 on p.276).
- ST27:** On the way to Lo Hon Temple, you may come around to visit Po Lam Monastery at Tei Tong Tsai; ... (see Text 43 in Appendix 11 on p.276-77).
- TT27:** On the way to Lo Hon Temple, the path passes Po Lam Monastery at Tei Tong Tsai; ... (see Text 44 in Appendix 11 on p.277).
- ST28:** ... you ... also appreciate the heroic people who created this page of history (see Text 45 in Appendix 11 on p.277).
- TT28:** ... the mountains, which will remind visitors of the heroic people who created this page of history (see Text 46 in Appendix 11 on p.277).

The transitivity pattern in the above examples demonstrates a shift in three major components. First, the animate subjects (“Tourists” in ST25 and ST26 and the implied audience “you” in an imperative in ST27 and ST28) in the STs are replaced by a corresponding inanimate subject (“It” in ST25, “They” in ST26, “the path” in ST27 and “the mountains” in ST28) in the TTs. Second, the inanimate subjects in the STs are personified in the TTs by a shift in the corresponding verbal groups to become animate active agents. With reference to the examples, the verbal groups (“hike over ... visit” in ST25, “may come around” in ST26 and “Follow ... return to” in ST27) normally carrying an animate subject in the STs are replaced by some other predicators (“features” in ST25, “passes” in ST26 and “takes ... back to” in ST27) in the TTs. These predicators in the TTs may take either a personified inanimate subject or an animate subject to create a personifying effect. Thirdly, the shift in the above transitivity pattern entails a change in the subject, and hence the point of view of an expression, from one focusing on “tourists” in ST25 and ST26 or on the TA in ST27 and ST28 to that central to the tourism features.

The translation strategies for these expressions in the official websites can be attributed to a variety of reasons. First of all, one may argue that replacing an animate subject initially put in a thematic position in the STs with an inanimate one in the TTs can be an attempt to maintain thematic coherence. This is to facilitate the inanimate entity to pick up a thematic position, which may allow the entity to echo

the heading that also shows the same name. Yet, this reasoning may not explain why certain personified expressions indicate only a change in their transitivity pattern but not their themes. With reference to ST-TT28, while the marked theme “On the way to Lo Hon Temple” in ST28 remains intact in TT28, the implied subject “you” in ST28 has been replaced by an inanimate tourism feature (“the passes”) in TT28.

A more plausible explanation can be inferred from the change in the subject, which results in having the name of a featured destination occupying the prominent position, hence benefiting the local tourism industry. The reasoning can be inferred from the subordination or dismissal of an important advertising feature – the direct addressee “you” or expressions that may identify “you” with tourists or visitors. In some cases, the TA as the subject of the STs is either dismissed from the TTs or put in a passive position. With reference to the earlier examples, while the “tourists” and the direct addressee “you” are dismissed from TT25 and TT26 respectively, the implied audience “you” is retained but transformed into a passive object in TT27.

One may argue that the removal of the direct addressee “you” from TT26 seems contradictory to AD. Recognised by many discourse analysts, including Fairclough, the function of the direct addressee can be considered a linguistic reflection of the notion of individualism, which is highly valued in Western society,<sup>71</sup> for it assumes that people prefer to be addressed in a personal manner rather than as part of a mass audience (Fairclough 1989: 128; qtd. in Delin 2000: 136). For this reason, the direct addressee is often enlisted in advertising or media discourse to create a “simulated personal address” (ibid.). It may function ideologically to engage audiences into a personal relationship with writers.

Nevertheless, the act of undermining this advertising feature may suggest an attempt to foreground some more important entities, that is, the tourism features. Studying the narrative of a novel, Fowler notes that this transitivity pattern in which an inanimate entity serves as the subject of an action verb is likely to construct a vigorous objective world as a means to impress the audience (1996: 224). Accordingly, the change in the above transitivity pattern in the official website may both personify the inanimate tourism features and allow them to occupy an active

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<sup>71</sup> Although the ‘Western’ society mentioned in Fairclough’s work is not specified, it is likely to refer to English-speaking countries such as the United Kingdom, the United States and Australia in view of the subjects of his studies.



position as the subject. Representing the host, these subjects that are placed in a prominent position as active subjects may be endowed with a sense of vitality. Encouraging the TA to gain the impression that these features that symbolise the host country or region are vital and lively, the translation strategies can be considered to be benefiting the local tourism trade. Yet, given that both STs and TTs are positioned within the same organisational setting, the beneficiary of the organisational features is supposed to be equally prominent in both STs and TTs. For this reason, it calls into question why the translation strategies for the above organisational features appear to be re-formulated in the TTs and the associated organisational status emphasised to the TA.

#### **4.4.2.2 Personified active subjects *not* resulting from the act of *re-presentation***

On the face of it, some personified expressions that appear in the TTs of the corporate website seem to be similar to those in the official websites. They all display the use of a personifying predicator to make the TA focus on tourism features. Consider the following examples from the corporate websites:

**ST29:** The new Peak Tower is established at 400 m above sea level... (see Text 47 in Appendix 11 on p.277).

**TT29:** The new Peak Tower stands at 400 m above sea level... (see Text 48 in Appendix 11 on p.277).

**ST30:** The Wu Gorge or the Grand Gorge is the most immediately beautiful and spectacular scenery of the Three Gorges (see Text 49 in Appendix 11 on p.277).

**TT30:** The Wu Gorge or the Grand Gorge,(sic) boasts the most immediately beautiful and spectacular scenery of the Three Gorges (see Text 50 in Appendix 11 on p.277).

**ST31:** Located in the middle of the Square (see Text 51 in Appendix 11 on p.277).

**TT31:** Standing in the middle of the Square, ... is the Monument to the People's Heroes (see Text 52 in Appendix 11 on p.277-78).

**TT32:** Embracing much of the New Territories' eastern seaboard, the region is one of Hong Kong's natural settings, ... (TT only; see Text 53 in Appendix 11 on p.278).

As shown in ST-TT29 to ST-TT31, the non-personifying verbal expressions (“is established” in ST29, “is” in ST30 and “Located at” in ST31) in the STs are replaced by the personifying verbal groups (“stands at” in TT29, “boasts” in TT30 and “Standing ... is” in TT31) in the TTs. This change facilitates the personification of the inanimate features (“The new Peak Tower” in TT29, “The Wu Gorge or the Grand Gorge” in TT30 and “the Monument to the People’s Heroes” in TT31) in the TTs.

From a China-centred perspective, this translation strategy may construe active and dominant images of the tourist destinations or features, and eventually those of China or HK. As shown in ST-TT29 or the inserted expression in TT32, the spatial dominance conveyed by the inanimate subjects personified by the verbal group in TT29 (“stands at 400 m above sea level ...”) and the verb in TT32 (“Embracing”) may create a sense of superiority and grandness of the destination. On the other hand, the TA is either dismissed or transformed into a passive object in the TTs. From the CDA perspective taken by Fowler, inserting these spatial expressions into the TTs can be considered a strategic attempt (1996: 162). This view is derived from the opinion of a French Structuralist, Gérard Genette. He notes that within the concept of focalisation, such personifying expressions may construct a spatial point of view for the audience (qtd. in Fowler 1996: 162). This concept is added with a CDA dimension by Boris Uspensky, a Russian semiotician. He suggests that this spatial perspective may “reveal the author’s control of the readers’ perception” in the sense that these personified expressions control the visual movement of the viewers in a natural manner (ibid. 165). In this regard, the dominant image of the destinations created in TT29 and TT32 by a change in the spatial point of view after personification can be comparable to the similar discourse expression found in the two official websites.

Nevertheless, there is no strong evidence to suggest that the subject position and prominent image of the above tourist destinations result from a change in their transitivity patterns after translation. As illustrated in ST-TT29 and ST-TT30, “The new Peak Tower” in ST29 and “the Wu Gorge or the Grand Gorge” in ST30 are personified by the verbal expressions “stands at” in TT29 and “boasts” in TT30 respectively. Although the personified expressions may also construe a vibrant image

of the destinations in the TTs, they do not involve a shift in the subjects after translation as they are initially in the subject position in the STs. The translation strategies indicate no attempt to make a difference in the TTs by elevating the features to a superior status. The unchanged personified subject suggests that the attempt to revivify the image of the host by making it active and dominant may not be a critical concern for the two corporate websites when they come to re-present their corporate images in the TTs.

In short, the active image and prime position of the tourist sites resulting from the act of re-presentation in the official websites suggest an attempt to re-formulate an active and vibrant image of the host in general and benefit the entire tourism trade. Compared with the official websites, similar instances in the corporate websites indicate that the dominant image of the tourism features in the TTs does not result from the act of re-presentation through translation. These translation strategies thus indicate that the official websites may have made a stronger attempt to construe a superior and active image of the entire local community or the Chinese nation in the international context through translation. Yet, as mentioned in Section 4.4.2.1, there is still a question why the above translation strategies appear to re-formulate a vibrant image of the host only in the TTs, as if the organisations are more concerned about benefiting the local tourism trade by giving a better image to the TA in particular.

#### **4.4.3 Web pages linked to the websites**

One web-specific feature whose translation strategies may also manifest the different beneficiaries of the websites is hyperlinks. The significance of studying hyperlinks can be seen in the opinions of many Internet researchers. They reckon that website texts, as well as their accompanying images and links, cannot be fully understood unless they are examined as an entire package (Mitra and Cohen 1999: 190; O'Hagan and Ashworth 2002: 5). In this view, website texts, the embedded hyperlinks, and even the translation strategies for the hyperlink texts are indispensable components of the entire package, all of which contribute to achieving the organisational objectives of the websites.

One principal aspect of hyperlinks that receives much attention in academic research is their hypertextuality. Being unique to the texts of World Wide Web, this

concept concerns the selection of texts best connected to a particular web page to speak to particular issue (Mitra and Cohen 1999: 192). The more frequently a text is cited, the more it is hypertextually connected (*ibid.*). This concept also involves the number of hyperlinks being offered and hence the texts connected to a website (*ibid.*). Because of the non-linear reading mode of web texts, it is widely believed that Internet users enjoy a great autonomy in determining and choosing their own serial order at various stages of Internet navigation (Askehave and Nielsen 2004: 14; Mitra and Cohen 1999: 193; Sánchez-Mesa Martínez 2001: 36). O'Hagan and Ashworth even add that Internet users may read out of the intended order (2002: 53; *qtd. in* McDonough 89).<sup>72</sup> Based on these concepts associated with hyperlinks, much research has been dedicated to studying the autonomy of Internet users as to how they are enabled by hyperlinks in website texts to navigate from one text to another effortlessly (*ibid.* 183).

Nevertheless, the autonomy of the intended audience is of secondary concern in this thesis. Studying from an organisational perspective, this chapter is concerned more with the website owners as “authors.” A significant part of the study purports to understand the extent of the potential meanings the website owners offer through the design of the hyperlinks for the production of meanings to be interpreted by the audience (*ibid.* 187). In other words, one of their major concerns is the various degrees of freedom given to Internet users by the website owners through various types of hyperlink. The greater the opportunities of surfing provided by website texts, the more likely the audience is empowered to “write” their own texts (Mitra and Cohen 1999: 193). Assuming from an organisational perspective that the website owners possess relevant expertise, they may draw on hyperlinks to intervene in the flow of reading by the TA in a bid to gear their perspective to the organisational objective. It follows that the wider the range of hyperlinks a website provides, the higher the chance is that its audience may navigate a large variety of connected texts. The translation strategies for the hyperlinks may also reflect that how they may correspond to the different beneficiaries of the websites.

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<sup>72</sup> Mitra and Cohen briefly discuss the intertextuality of hypertexts by viewing readers' responsibility as writers (1999: 187). They are empowered to actively re-author the texts by selecting their preferred hyperlinks (*ibid.*). In this sense, they may collaborate or undermine the authors, and explore potentials for meaning offered by authors (*ibid.*).

#### 4.4.3.1 Undifferentiated linked websites

Of the four websites, the hyperlinks embedded in the textual contents of *DiscoverHongKong.com* display the widest coverage. The embedded hyperlinks<sup>73</sup> added to its TTs are connected to a wide variety of web pages, including the homepage of either non-government or governmental bodies. Take the following examples:

**TT33:** Thrilling indoor entertainment is housed in the **Peak Tower** and Peak Galleria. Then, rub shoulders with the famous at world-renowned Madame Tussauds wax portraits museum (hyperlink bolded; TT only; see Text 54 in Appendix 11 on p.278).

**TT34:** A trip to Stanley would not be complete without a stop at **Stanley Plaza** ... (hyperlink bolded; TT only; see Text 55 in Appendix 11 on p.278).

The hyperlinks embedded in both TT33 and TT34 are absent from the STs. While the link in TT33 is connected to the official website of the “Peak Tower,” that in TT34 is linked to the homepage of “Stanley Plaza.”<sup>74</sup> Indicated by their URL addresses and inferred from the mission statement of the HKTB, both are external websites unaffiliated with the tourism authority. Some other embedded hyperlinks added to the TTs of this official site are connected to the homepage of the relevant government departments. For instance, both SL and TL versions of the country parks section “Green – Beyond the Cityscape” carry hyperlinks connected to the homepage of the Agriculture, Fisheries and Conservation Department of Hong Kong (see Texts 56 and 57 in Appendix 11 on p.278).

The undifferentiated nature of hyperlinks inserted into the TTs of *DiscoverHongKong.com* may correspond to the objective of this tourism authority. The greater the variety and number of the hyperlinks embedded in the translations,

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<sup>73</sup> For analytical purposes, this thesis categorises the hyperlinks found in the websites into two main types according to their locations. Thematic links indicate the heading or sub-heading of a destination section. Such links usually appear as a list of items under a navigation bar on top of or on either side of a webpage. They usually divert the audience to other web pages within the same site. This type of links is similar to what Askehave and Nielsen call ‘structural links,’ which organise information hierarchically (2004: 25). The second type is links embedded in the textual contents. They may be connected to other web pages within the same website or the homepage of an external website. In *DiscoverHongKong.com*, many hyperlinks added to its translations are embedded links.

<sup>74</sup> The homepage of Stanley Plaza was originally under the URL address ([http://www.stanleyplaza.com/e\\_index.html](http://www.stanleyplaza.com/e_index.html)) (‘Stanley Plaza’). It has now been removed to its new website is now placed under the website of a government department, the Hong Kong Housing Authority (‘Hong Kong Housing Authority’).

the more overarching the website will be. This is because broadening the variety of the hyperlinks on a linking website may increase the amount of information available from it. In this light, the balanced variety of hyperlinks embedded in the TTs of *DiscoverHongKong.com*, which are connected to the external websites launched by both government and commercial, may suggest an organisational attempt to manifest an “unbiased” stance. In turn, the linked websites may also benefit from being linked to this official website. The variety of the hyperlinks in this official site thus indicates its attempt to promote and benefit the local tourism trade as a whole rather than only certain parties or public sector.

Yet, not all tourist destinations with external hyperlinks provided in the STs also provide a corresponding link connected to its English version in the TTs. The hyperlinks associated with destinations of stronger Chinese flavour in STs as shown in ST36 are usually removed from the TTs. For instance:

**ST35:** The seated Buddha (or Tian Tan) is located next to the **Po Lin Monastery** (hyperlink bolded; see Text 58 in Appendix 11 on p.278).

**TT35:** The majestic figure of the seated Buddha (or Tian Tan) ... the remote Po Lin Monastery (see Text 59 in Appendix 11 on p.278).

Although the official website of the Po Lin Monastery is available in both Chinese and English versions, the absence of a corresponding hyperlink from TT35 suggests that *DiscoverHongKong.com* may have taken into account cultural concerns on the design of such hyperlinks. In contrast, the links added to TT33 and TT34 indicate modern and colonial features, which can be more familiar to the TA than tourism features that have a stronger Chinese flavour. This may explain why they have a corresponding hyperlink in the TTs. The careful contemplation in the translation strategy for external hyperlinks may suggest a strong sense of prudence of this official site in a professional context.

#### 4.4.3.2 Close-ended linked web pages

Although some hyperlinks are created in the TTs of *Ctrip.com*, all of them, unlike hyperlinks in *DiscoverHongKong.com*, are self-contained. As Mitra and Cohen comment, this kind of hyperlinks is usually connected to “close-ended” pages within the same website, which is typical of private businesses (1999: 193). With reference to *Ctrip.com*, its internal hyperlinks show no attempt to connect to external websites,

which might be the rivals of the travel agency. Such links suggest that the travel agency is their sole beneficiary.

As for *CNTA.gov.cn* and *Ctshk.com*, no embedded hyperlinks can be found inserted into the textual contents of their TL version. Although some hyperlinks are shown at the top menu or sidebars of the two websites, they belong to self-contained links, which are the same as those in *Ctrip.com*. Unlike the hyperlinks in *DiscoverHongKong.com*, those hyperlinks in these three websites connected to only closed-ended pages may echo the view of Mitra and Cohen (1999: 193) mentioned in Section 4.4.3. These links may imply the preference of the website owners to grant less power to the TA to ‘re-write’ their own texts. They may also imply an attempt to impose stronger control over the TA’s perception by encouraging them to access only web pages within these websites but not others. In this sense, the organisations themselves will be the sole beneficiary. Given that some of these links appear to be inserted into the TTs, this act of re-presentation seems to suggest an attempt to impose a stronger control over the TA to limit the type of information they access to only that provided by the website.

The different nature of hyperlinks inserted into the TTs through the act of re-presentation as shown above calls into two questions. First of all, while the above explanation may conform to the organisational objectives of the corporate websites, it seems to contradict the organisational nature of *CNTA.gov.cn*, which is supposed to also comprise a wide variety of hyperlinks as shown in the TTs of *DiscoverHongKong.com*. The non-parallel translation strategy for hyperlinks between the supposedly same category of websites can be related to the level of expertise of individual websites. Secondly, it has yet to explain why the above features appear to be re-presented in ways that make the status of the organisations, their beneficiaries and competitors more prominent in the TTs. These issues will be discussed in Section 4.5, together with other instances of discourse features that also display non-parallel translation strategies as shown above.

## 4.5 Concluding remarks

In short, the translation strategies for certain organisational features discussed in Sections 4.3 and 4.4 seem to highlight in the TTs the differences between the official and corporate websites in terms of their beneficiaries, rivals and organisational

stances. First of all, various depersonalising and other organisational features in the official websites, particularly *DiscoverHongKong.com*, were shown to be re-presented in a way that may emphasise in the TTs an attempt to benefit the entire local tourism trade. The inserted organisational features, such as double-edged advice, indicated only an attempt to formulate in the TTs a balanced view for construing objectivity. Even when negatively associated warnings were added to the TTs, they manifested only an effort to improve the TA's travel experience. The active and dominant image of those inanimate tourism features personified in the TTs, as well as both governmental and non-government hyperlinks added to the TTs, also indicated an attempt to suggest to the TA that the official sites exist to benefit the local tourism trade as a whole. Compared to the corporate websites, the official sites showed no evidence of discouraging the TA from visiting particular tourist destinations or engaging in certain tourism activities. Other than the undifferentiated beneficiaries, the avoidance of mentioning the authorities by various translation strategies and the prominent position assigned to the official name of a place in the TTs also appear to foreground the stance of the tourism authorities. The former was illustrated to be an attempt to depersonalise the voice of the authorities in the TTs whereas the latter was to convey a sense of formality.

Compared to both the official websites and the other corporate website, the organisational features re-presented in the corporate website *Ctrip.com* displayed more organisational constraints imposed on the TA. Depersonalising features such as double-edged advice and negative warnings were also formulated in the TTs of this corporate site. Unlike some depersonalising features in the official websites, similar features inserted into the TTs of *Ctrip.com* highlighted the comparative advantages of only certain destination sites at the expense of others. One reason was that those tourism features 'marginalised' in *Ctrip.com* were not covered by the guided services of *Ctrip.com*. Even though alternative routes or similar local destinations were also mentioned in the TTs through double-edged advice, certain messages added to the TTs suggested that the TA should bypass those destinations. Another organisational attempt of corporate websites to benefit only the tourism agencies was also seen in the addition of self-contained hyperlinks to the TTs. Apart from foregrounding the beneficiaries and the rivals, quoting the authorities in the TTs and putting those



non-official but evocative place names in a prominent position may also distinguish the stance of the corporate websites from that of a tourism authority.

The above re-presented organisational features seem to reflect the fact that organisational identities are not equally prominent in the STs and TTs. The nature of the official and non-official organisations identities appears to be foregrounded in the TTs. One possible reason, similar to the one mentioned in Section 3.5, is the presumption that website owners are aware of the significance of various features of organisational discourse in the written context of the English language, and are capable of deploying these features to achieve certain organisational objectives in the self-representation context. Similar to the argument stated in Section 3.5, organisational discourse in written Chinese may also be prevalent in the STs and serve a similar set of discourse features. As such, further studies into the relevant discourse type in the Chinese language to see whether they are equally or less prevalent in the STs will be needed. In this sense, the act of re-presenting various aspects of the websites' different organisational identities as shown above can only be considered as being re-formulated rather than being reinforced in the TTs to enable the relevant discourse features to be applied to relevant contexts.

Nevertheless, this sense of awareness of organisation features and the competence in applying them are also related to the degree of expertise of the website owners. This contextual factor may explain why many prominent organisation features inserted into the TTs of one website were found absent from another, even though both websites were supposed to have similar organisational objectives.

Of the two corporate websites, *Ctshk.com* seemed to display a lower level of expertise. Compared with *Ctrip.com*, *Ctshk.com* showed fewer efforts to manifest its organisational stance and to enlist various organisational features to help achieve its objectives. The translation strategies for references to the authority in this website showed that no particular attempt was made to quote authorities in order to convey a confident tone. Besides, no particular effort was made to place the evocative translation of a place name in a prominent position as a heading to capture the TA's attention.

Unlike *Ctshk.com*, *Ctrip.com* displayed more attempts and greater ability to

draw on some sophisticated forms of depersonalising features to exercise more organisational control over the TA. Such features include double-edged expressions and negative warnings used in a positive light. Similar control was also shown in the translation strategies for non-depersonalising organisational features, including the positioning of the evocative non-official English translation of a place name, which suggested an attempt to benefit the travel agency itself rather than the TA. Nevertheless, grammatical errors such as those in spelling, punctuation and spacing were frequent in the TTs of *Ctrip.com*.

Of the two official websites, *CNTA.gov.cn* seemed to be of a lower degree of expertise. Linguistically, this was manifested in the frequent occurrences of simple grammatical errors. Apart from the suppression of references to authorities as shown in Section 4.3.1.1, some sophisticated forms of persuasive features, such as the diagnostic double-edged advice and negative warnings, were also absent from its TTs. Its lower degree of expertise was also evident in both the absence of embedded hyperlinks and the limited scope of the web pages to which its hyperlinks were connected. This deficiency suggests that this official site might not be able to benefit the entire tourism community by directing the TA to access other websites launched by members of the trade as effective as *DiscoverHongKong.com*.

Compared to *CNTA.gov.cn*, *DiscoverHongKong.com* displayed a higher level of expertise. Apart from the high-quality English and a greater variety of sophisticated organisational features inserted into the TTs,<sup>75</sup> the availability of external hyperlinks connected to many external bilingual websites also manifested the professional standard of the site. The wide range of hyperlinks undifferentiated in nature indicates the availability of relevant experts working for *DiscoverHongKong.com*, and that they have carefully contemplated the cultural concerns of the TA. The translation strategies for all these organisational features indicate the professionalism of this official site.

In short, other than the different beneficiaries and rivals between the official and corporate websites, level of expertise can also be a principal determinant of the translation strategies for the websites in their diverging organisational sub-contexts. Nevertheless, some other sets of socio-cultural factors could be equally prominent

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<sup>75</sup> Examples include the effective use of English idioms, allusions, alliterations, as well as comparative rhetoric.

but within the diverging domestic sub-contexts of the websites. Principal factors that are shown to be decisive in reinforcing the different sets of self-images between the China and the HK websites will be discussed in detail in Chapter 5.

## CHAPTER 5: DIFFERENT CULTURAL IDENTITIES RE-PRESENTED IN THE DIFFERENT DOMESTIC SUB-CONTEXTS

### 5.1 Introduction

The previous two chapters have shown some aspects associated with different identities of the website owners re-presented from their perspective in the English translations of the websites. These aspects include the concepts of consumerism and commodity advertising associated with the common identities of the website owners highlighted in Chapter 3, and the different organisational stances and beneficiaries connected with the diverging organisational identities underlined in Chapter 4. Following Chapter 4, this chapter explores another dimension of the complexity – how certain discourse features manifesting the ‘Chinese’ identity of the website owners are re-presented to foreground the differences between the national and regional identities emphasised by the China and the HK websites respectively.

Within the shared promotional setting of tourism, the website translations can be seen as a representation of Chinese identity by the website owners from a China-centred perspective. It demonstrates how some members within the ‘Chinese culture’ attempt to tell the TA, who are supposed to be ‘outsiders,’ about themselves as Chinese from a China-centred perspective.<sup>76</sup> This act of self-representation may give rise to three major questions. First of all, is the identity as ‘Chinese people’ re-presented by these ‘in-group members’ necessarily coherent? If not, to what extent are the incoherent assumptions of ‘in-group members’ a consequence of the different assumptions about ‘self’ and ‘others’? Third, what are the contextual factors that govern the translation strategies may manifest such differences?

To answer these questions, the discussion in this chapter will be divided into two main sections. Section 5.2 will briefly explain the method of analysis in terms of

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<sup>76</sup> This concept of ‘in-group’ members and ‘outsiders’ will not be discussed in greater detail in this chapter regarding the scope and objective of this thesis. While TA can be considered as non-Chinese outsiders, SA may not be taken as ‘in-group’ members. This is particularly the case of *DiscoverHongKong.com*, whose assumed SA are shown by various evidence to be designed for audiences from Taiwan or from other Chinese-speaking countries other than China. A detailed study into the STs of each website will be needed if this view has to be confirmed by empirical evidence. Issues on ‘selves’ and ‘others’ as observed in the STs and the assumed SA will not be taken further in this thesis as it focuses on the TTs and their translation strategies.

the framework of local discourse whereas Section 5.3 will demonstrate how the translation strategies for the China and HK websites express the different cultural identities of the website owners as ‘local Chinese’ within a self-representation context.

## **5.2 Hypothetically different representations of Chinese identity**

### **5.2.1 Self-images as ‘Chinese people’ re-presented by different cultural sub-groups**

Before going into detail, it is necessary to define the meanings of ‘Chinese people’ in relation to the objective of this chapter. In the broadest sense, ‘Chinese people’ may refer to all who are of the Chinese ethnic origin, including Chinese nationals or those who have moved overseas. Yet, this chapter aims to understand how the website owners, who are assumed to be deeply rooted in their local culture in China, choose to re-present their own cultural identities. For this reason, the term ‘Chinese people’ in this thesis refers to those who are native to mainland China or HK.

Nevertheless, in view of the multitude of ethnic groups and regions within the national boundaries of contemporary China, ‘Chinese people’ belonging to different ethnic origins or different cultural sub-groups whose members are natives of a particular region may have different views toward ‘self’ and ‘others.’ Since the website owners are assumed to come from different cultural sub-groups in China, they may also define ‘selves’ and ‘others’ in different ways. As a consequence, the aspects of identity that the website owners choose to re-present to the TA, but not to the SA, may also vary.

It has to be noted that the way in which the cultural sub-groups and their boundaries defined in this thesis may not necessarily be the same as the way in which members of the cultural sub-groups see themselves in reality. To understand the extent to which the regional identities re-presented by the owners of the HK websites are different from the national identities re-presented by the owners of the China websites, ‘Chinese people’ are dichotomised in this chapter into two major cultural sub-groups. One of them is native HK people (‘Hong Kongese’)<sup>77</sup> and another is

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<sup>77</sup> This expression that began to emerge by the late 1960s and 1970s gives an autonomous cultural identity to native HK people as distinct from Chinese people in general (Mathews 1997: 7).

Chinese people native and based in mainland China ('mainland Chinese'), irrespective of their ethnic origins.

Assuming the owners of the HK and China websites to be members within two different cultural sub-groups for analytical purposes, this chapter focuses on exploring the different self-images as 'Chinese' re-presented by the China and HK website owners. In reality, the images of 'selves' and 'others' in relation to the sub-groups re-presented by the website owners may display both similarities and differences. Nevertheless, for the analytical purposes of this thesis, this chapter mainly focuses on the different self-images re-presented by website owners presumed to be members of these two cultural sub-groups. The aim is to find out how the narratives of 'selves' and 'others' re-presented by these two cultural sub-groups manifest the differences between the 'national identity' and 'regional identity' re-presented by the China and HK websites respectively.

### **5.2.2 A two-stage comparison of the re-presented national and regional identities**

As in Chapter 4, this chapter adopts the method of two-stage comparison to find out if different self-images are re-presented between the two hypothetically different categories of websites but within the framework of local discourse. The first stage is to compare the STs with the TTs of each website to find out the ways in which the relevant discourse features are re-presented. Instead of studying the translation strategies for all discourse expressions that may reflect various identities of the website owners, this chapter follows the methodological framework noted in Section 2.4.1.1 and identifies discourse features that may best reflect the regional properties of the websites, and the local identity of the website owners. To align with the first-stage comparison, this chapter will first identify linguistic features conforming to local discourse that manifests the domestic context of the websites. Inspired by the concept of COS, the domestic context surrounding the China websites can be seen as different from that of the HK, as these two categories of websites are based in two distinct parts of China that were historically separated (see Section 5.2.1). This discourse type may reflect the perspective of the website owners in terms of their identity as a member of the local cultural community, which may distinguish them as being 'Chinese' of a particular region from being 'Chinese' in general or from other

perspectives. For this reason, this chapter compares the translation strategies for only features that may constitute the narratives of China's or HK's local discourse. discourse features that can be considered relevant to this discourse type may reflect the sense of 'Chineseness' mentioned in the scholarly works on the national identity of China from a China-centred perspective, and the distinct regional status of HK from a Hong Kongese perspective mentioned in Section 1.1.1.1. These discourse features will firstly be identified in each website, followed by a ST-TT as to whether their meanings or syntax have been changed by means of various translation strategies. Only those coupled pairs that appear to be re-presented will be further examined. The contextual significance of the changes will be interpreted according their possible meanings within the local context informed by the previous scholarly studies. Studying these re-presented features of local discourse aims to understand how the website owners choose to re-present who they are to the TA by using a set of self-images or cultural characteristics of 'local Chinese' different from those to the SA. In other words, re-presenting such images may eventually come to constitute a cultural identity that the website owners intend to re-present to the TA, and to manifest how the website owners define 'self' and 'others,' either consciously or unconsciously.

After observing how the set of self-images or local values is emphasised or undermined by the translation strategies, the second stage is to compare them across the websites. This stage of comparison will infer the socio-cultural implications underlying the different and similar self-images or local values from the respective contexts of the websites using CDA. The aim is to understand whether the diverse translation strategies can be attributed to any specific factors underlying the specific self-representation contexts of the China and HK websites.

### **5.3 Translation strategies for the China websites**

This part will first demonstrate the self-images of China re-expressed by the China websites. The national images emphasised to the TA through the re-presented features of local discourse, and the contextual significance behind the act of re-presentation, will be discussed in Sections 5.3.1 to 5.3.3. These distinctive images are mainly related to three sets of references: references to the past, references to Confucius and those associated with the Chinese Communist Party (CCP).

These self-images projected by the China websites in their self-representation context will then be compared in Section 5.4 with HK's regional images foregrounded in the TTs of the HK websites. The comparison aims to understand if the sets of self-images foregrounded in the TTs of the China websites and those in the HK websites are distinct from each other. Finally, examining the socio-cultural implications of these differences aims to reveal any differences between China's national images presented in its foreign context and HK's local culture expressed to outsiders during its postcolonial era.

### 5.3.1 References to the past

Among features that may constitute the local discourse of China in the STs, many are shown to be re-presented in the TTs to emphasise both imagery of the past and China's imperial context. These expressions, such as "various emperors," "the royal steles" and "court ministers and eunuchs," are found to be later added to the translations (see Texts 1 to 4 in Appendix 12 on p.279).

A similar attempt to formulate imperial imagery can also be seen in the ways in which some Chinese regnal years are re-presented. These Chinese temporal references usually specify the years in which some historical relics were constructed or some historical incidents happened. They may take the form of the reign title or the dynasty name of a Chinese emperor, and were designated as the name of each year in the imperial China. To facilitate understanding for the TA who could be unfamiliar with the Chinese regnal years, these Chinese temporal references in the STs are sometimes converted into or supplemented by a corresponding period in the Western calendar in the TTs. The following example demonstrates how these Chinese temporal markers are added to the TTs of a China website:

**ST1:** In Qin and Han Dynasties, the place was named Yufu County (see Text 5 in Appendix 12 on p.279).

**TT1:** In Qin (221-207 B.C.)(sic) and Han (206 B.C. A.D. 220)(sic) Dynasties, the place was named Yufu County (see Text 6 in Appendix 12 on p.279).

This example shows that even though a corresponding Western temporal reference as highlighted is added to the TT1 to specify the periods to which the dynasty names "Qin" and "Han" refer, the name of the two Chinese dynasties is preserved in TT1.



One may also argue that it has long been customary in English-speaking societies to supplement this type of Chinese regnal year with a corresponding year in the Western calendar when it comes to narrating Chinese history. Rather than conveying a sense of ‘Chineseness,’ the Western temporal references added to TT1 appear to be a common device to compensate the knowledge gap of the TA, who could be unfamiliar with the Chinese temporal references used in imperial China in the past. Nevertheless, from a China-centred perspective, preserving the dynasty names may indicate an attempt to impress upon a non-Chinese audience an imperial image of China. This attempt is particularly explicit if other translation strategies are also shown an effort to construe imperial imagery in the TTs of the China websites.

In fact, a similar strategy can be found also in another China website, *Ctrip.com*. The Chinese temporal reference (“the Northern Song Dynasty”) found in ST2 is preserved in TT2. However, the western temporal marker (“some 900 years ago”) also found in ST2 is later replaced in TT2 by a piece of information that specifies the historical period concerned and supplements information as to how the tourism feature acquires its historical significance from the imperial past.

**ST2:** The pagoda was built in the Northern Song Dynasty, which is some 900 years ago (see Text 7 in Appendix 12 on p.279).

**TT2:** The pagoda was built in the Northern Song Dynasty (960-1127 AD) at a time when Kaifeng was crowned as the capital of the country, and as such the pagoda was one of the most impressive of its time (see Text 8 in Appendix 12 on p.279-80).

A comparison between ST2 and TT2 indicates that the translation strategy does not result in the deletion of the imperial reference (“the Northern Song Dynasty”) from ST2 but a specification of the historical period in the western calendar in TT2. From the TA’s perspective, the replacement can be considered an attempt to facilitate the TA’s understanding of Chinese history. From a China-centred and the CDA’s perspective, however, preserving the Chinese temporal marker in TT2 and inserting the keyword “crowned” into the historical background added to the translation may indicate an attempt to construe China’s imperial past.

The attempt to construe China’s imperial image in the TTs of the China websites is even more noticeable when these translation strategies in the China

websites are compared with those in the HK websites. In contrast with the translation strategies for these Chinese references in the China websites, those in the HK websites suggest no attempt to preserve such references in the TTs. The following examples show that both western and Chinese references are stated in the STs of the HK websites. Instead of the Chinese references, however, only the western references are preserved or modified in the TTs:

**ST3:** Built in the 48th year (1832 AD) of Emperor Qianlong's reign of the Qing Dynasty, the temple is ... (see Text 9 in Appendix 12 on p.280).

**TT3:** Built more than two centuries ago, the temple is ... (see Text 10 in Appendix 12 on p.280).

**ST4:** The temple's historical relics include a bronze bell dated cast during the reign of Daoguang (1847) of the Qing Dynasty and official sedan chairs made in 1862 (see Text 11 in Appendix 12 on p.280).

**TT4:** The temple's historical relics include a bronze bell dated 1847 and imperial sedan chairs made in 1862 (see Text 12 in Appendix 12 on p.280).

The above examples show that their STs carry both Chinese regnal years and their supplementary western temporal references ("1832 AD" in ST3 and "1847" in ST4) to denote a particular year in the imperial China. These Chinese temporal markers include the emperor titles "Qianlong" in ST3 and "Daoguang" in ST4, and the dynasty name "the Qing Dynasty" in ST3 and ST4. Nonetheless, these Chinese references become generalised ("more than two centuries ago") in TT3 and only the western reference ("dated 1847") in TT4 is preserved. Both instances show that the Chinese temporal markers are not retained in the TTs of the HK websites.

Nevertheless, with reference to ST-TT4, replacing "official" in ST4 with "imperial" in TT4 may still suggest an attempt to construe an imperial image of the feature in the HK website. This strategy indicates that the HK website may not have entirely abandoned the idea of drawing on the image of China's imperial past in its TTs. Yet, regarding the particular context of this HK website, the significance of inserting this type of 'Chinese' element into the TTs has to be examined further by studying other translation strategies that may also construe similar imagery within the same website. This will be discussed in Section 5.4.1.2.

The above comparison of the China and HK websites in terms of their

translation strategies for Chinese temporal markers underlines an attempt by the Chinese websites to convey an imperial image of China in their TTs. This attempt is particularly obvious when Chinese and Western temporal references are both present in the STs to denote a particular historical period in the China websites. These Chinese references in the STs could have been removed from the TTs, given that the TA can make reference to the western temporal markers for similar information. Preserving only the former or explicating them in the TTs of the China websites may suggest an attempt to construe the image of imperial China. As for the HK websites, no special effort could be seen in preserving or even explicating the historical significance behind these temporal markers associated with the imperial China.

From the perspective of local discourse, one may also claim that supplementing these dynasty names with western temporal references into the TT may indicate an attempt to inform the TA about China's history, particularly its imperial past. The reason is that, from a translational perspective, the transliterated Chinese regnal years may indicate an attempt to preserve the flavour of the source culture. As Hermans emphasises, these types of culture-specific items<sup>78</sup> can be transliterated and supplemented by an extratextual gloss whenever translators find it necessary to offer explanations of their meanings or implications (1988; qtd. in Aixelá 1996: 59-60, 62), as illustrated in TT1, TT2, ST3 and ST5. In this sense, this translation strategy may aim to communicate the source culture to non-Chinese audiences by drawing on the western references to help them comprehend Chinese history better.

Yet, this is unlikely to be the case because the claimed attempt to maximise the amount of source-culture messages communicated to the TA may contradict certain arguments in Section 3.4.1.3. The findings showed that, from the perspective of TD, some culture-specific items were omitted from the TTs of both the China and the HK websites. It can be argued that this translation strategy may simply aim at reducing the amount of information unfamiliar to the TA. If the contextual significance of the above re-presented features of local discourse is to be aligned with the findings in Chapter 3, they are more likely to aim to attract the TA's attention to the concept of consumerism re-formulated in the TTs.

In fact, the following examples from the China websites may explain why the

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<sup>78</sup> In Aixelá's terms, such transliterated expressions can be considered 'unmotivated' conventional culture-specific items, which can be realised in either proper or common nouns (1996: 58-60).

effort to construe the imagery of imperial China in the TTs may reflect a political concern. This attempt can be seen in some expressions that not only connote the past; they are also accompanied by noble expressions, such as “splendour,” “majestic” and “grandeur,” added to the TTs. Consider the following examples:

**ST5:** In 1985, it was restored (see Text 13 in Appendix 12 on p.280).

**TT5:** In 1985, it was restored to the former grandeur (see Text 14 in Appendix 12 on p.280).

**ST6:** Mount Taishan is one of China’s most famous scenic spots and regarded as the first of the five highest mountains of China (see Text 15 in Appendix 12 on p.280).

**TT6:** Mount Taishan is oneof(sic) China’s most famous scenic spots and regarded asthe(sic) first of thefive(sic) sacred mountains in ancientChina(sic) for its majesty and beauty (see Text 16 in Appendix 12 on p.280-81).

The above examples indicate that noble expressions (“grandeur” in TT5 and “majestic” in TT6), together with expressions that may also connote the past (“former” in TT5 and “ancient” in TT6), are added to the TTs. Whereas inserting these temporal references into the TTs may construe an image of historical China, supplementing them with the noble expressions may attach to this historical image a sense of national superiority. Their combination may altogether indicate an attempt to re-present China as a long-lived powerful nation in the TTs.

In fact, this re-presented image is similar to a diplomatic image of China projected in another self-representation context. This diplomatic image was reflected in a study by Hongying Wang on the English edition of two major governmental publications, *the Beijing Review* and *the Government Work Reports* (2003: 52). Aiming to understand how China re-presents itself in foreign affairs, the study shows an attempt by the government to portray China, among other diplomatic images such as a peace-loving and socialist country, international co-operator and anti-hegemonic force, as a major power in the world (ibid.).<sup>79</sup>

The sense of national superiority conveyed in both of the above

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<sup>79</sup> In the article, Wang does not state the exact expressions from which these projected images are derived. In one of the footnotes, she mentions that a high inter-coder agreement has been achieved by her research team, and details of their methodology and coding scheme were available from Wang (2003: 51).

self-representation contexts suggest that political power could be accountable for both China's diplomatic image in the governmental publications and the above translation strategies. With reference to the socio-political context of the China websites, one of their constraints is Internet censorship, which may lead to the formulation of a "powerful" image in the context relating to foreign affairs. Regulating all Internet activities in mainland China, this political measure includes content filtering, monitoring and deterrence, as well as an encouragement of self-censorship (Kalathil 2003: 9). According to the CCP's measures adopted in January 2000 that regulate the activities of all China-based local Internet content providers, it is an offence to transmit "state secrets" and contents that may subvert state power, "disturb social order," undermine reunification efforts with Taiwan, spread rumours, "preach the teachings of evil cults," distribute "salacious materials," dispense pornography, slander others, or harm the "honor" of China (Hachigian 2001: 123-24). These politically sensitive agendas seem to have no relevance to the powerful national images construed in the translations. Nevertheless, the extensive influence of Internet censorship cannot rule out the possibility that a certain degree of political power may exist within the website context. For this reason, political power can be a common cause of both the superior image emphasised by the above translation strategies and the diplomatic image portrayed in the government publications.

### 5.3.2 References to Confucius

Besides the expressions connoting the past, those referring to Confucius found later added to the translations may also indicate a government attempt to exercise its power over the self-representation context. For example:

**ST7:** Since then, it has undergone renovation and expansion, the emperors of successive dynasties kept conferring titles upon Confucius (see Text 17 in Appendix 12 on p.281).

**TT7:** Since then, it has undergone renovation and expansion, the emperors of successive dynasties all competing in their veneration of the great sage (see Text 18 in Appendix 12 on p.281).

The expression highlighted in ST7 may suggest that the emperors were in an authoritative position to confer titles upon Confucius, thus enjoying a status superior

to Confucius. This expression is later substituted by another expression in TT7, in which their positions become the other way round. While Confucius is re-presented as “the great sage” superior to the emperors, the emperors become people who need to show great respect for Confucius. Other examples show that Confucianism is labelled as a philosophy of China in the TTs. Consider the following example:

**ST8:** It was first built in the year following Confucius’s death. With the increasing status of Confucius, the scale of the Confucius Forest is also growing. Since the Han Dynasty, the forest had been renovated by the Chinese emperors for more than 13 times until it became what is visible nowadays (see Text 19 in Appendix 12 on p.281).

**TT8:** It was first built in the year following Confucius’s death (479 BC) and has been renovated many times since Confucianism was installed as a country wide philosophy (see Text 20 in Appendix 12 on p.281).

ST-TT8 demonstrates that the detailed account of the Confucius Forest in ST8 is replaced with an expression emphasising Confucianism as China’s philosophy in TT8.

One may suggest that that the insertion of references to Confucius into the China websites’ translations may intend to inform the TA of certain Confucian doctrines. Accounting for the current trend of Confucian studies, Guo notes that there are various schools of Confucianism in China and other parts of the world (2004: 75). Of a diverse range of interests, they may conceptualise this philosophical thought in various ways (ibid.). Among these various schools, the Neo-Confucianism revalidated by New Confucians<sup>80</sup> incorporates some notions that are unfavourable to the rule of the CCP. Guo emphasises that some New Confucians even cast doubt upon the legitimacy of the CCP as the sole representative of the entire nation (ibid. 72-73). In this sense, the insertion of those references to Confucius may not be a genuine effort to reconstruct any school of Confucian beliefs.

Instead of reviving Confucius beliefs, inserting these CCP-approved references into the TTs may reflect a strong current of cultural nationalism, which constitutes “cultural Chineseness” and guides modernisation strategies (Guo 2004: 72-73). Allen Chun also shares this view by saying that the revival of the ancient Chinese

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<sup>80</sup> For a detailed account of the central ideas of Confucianism and how it arose as a Chinese traditional concept, see examples in Guo (2004: 82-85).

philosophy of Confucianism in modern East Asian context can be perceived as a gesture of resisting Western imperialism, which can be considered as an appropriation of a Western narrative of modernisation (1996: 138). Underpinning this orthodoxy of Confucianism is a core concept that it is acceptable to change the foreign to the “Chinese way” rather than being assimilated into Western culture (Guo 2004: 85). This view seems also compatible with a China-centred perspective. This is because emphasising the Confucian beliefs as being part of Chinese culture in the international sphere could be an attempt to introduce the above doctrines to the TA, hence attempt to shape their mind according to the “Chinese way.” Nevertheless, there is no clear indication that those references inserted into the translations may help the TA to gain insights into the complex orthodoxy of Neo-Confucianism revived nowadays.

One may also say that these expressions are inserted to serve as a form of government propaganda. The reason is that although the communist revolution discredited the traditional form of Confucianism, it incorporates the Confucian ideal of ruling people by wisdom into the CCP idea of spiritual control (Shaw 1996: 42). Among such beliefs are hierarchical relationship; citizens’ responsibilities and obligations; and the importance of respecting leaderships (Scollon and Scollon 1995: 129-30). By upholding the status of Confucianism in the translational context, these references to Confucius may justify and remind local Chinese why they have to be obedient to the current ruling power. Nevertheless, the TTs to which these references are added are not assumed to be read by local Chinese. Since a similar paradox also arises from the translation strategies for the references to the CCP in Section 5.3.3, the contextual significance behind their translation strategies will be discussed at the end of this section.

### **5.3.3 References to the Chinese Communist Party**

The paradox arising from the above translation strategies can also be seen in the translation of the references to the CCP. These references are often accompanied with positive expressions describing the CCP’s founder and former leader, Mao Zedong, as well as other party members. This translation strategy is commonly seen in the textual contents featuring tourist sites commemorating the Communist leaders and their revolutionary history. Consider the following examples:

**TT9:** Tian'amen Square is...largely Mao's concoction ... Mao inspected his troops here during the Cultural revolution and in 1976, one million people gathered in the square to pay tribute to the Chairman ... For Chinese visitors, the site is of utmost importance. Today, it's filled with tourists visiting Chairman Mao's tomb, or paying their respects at the monument to the heroes of the Revolution (TT only; see Text 21 in Appendix 12 on p.281).

**TT10:** There are various religious relics and calligraphic exhibits on display and the hotel at the back of the complex was once a retirement home for Communist party members (TT only; see Text 22 in Appendix 12 on p.281).

The expressions highlighted in TT9 may describe Mao as a prestigious national icon popular among local Chinese. Considering the historico-political context of contemporary China, reinforcing the positive image of the CCP in the TTs may demonstrate a political attempt for the CCP to suppress potential negative connotations of the June Fourth Incident, and divert the TA's attention to some positive aspects about the current ruling power. Also, TT10 may have a positive undertone from the perspective of the website owner. This is because, regarding the promotional nature of the website, it is usually the positive qualities of a product that are foregrounded in order to attract potential consumers. In this sense, stating that the hotel has been visited by the former CCP members implies that these people could be someone prestigious so that visitors may aspire to visit.

The insertion of references that may build up a positive image of the CCP may indicate the existence of the government's 'spiritual control.' This political measure may emphasise to Chinese people the importance of worshipping China's communist leaders and revere the revolutionary history (Shaw 1996: 42-43). By upholding the status of the CCP in the TTs, those additional references may indicate an attempt to justify and remind local Chinese why they have to be obedient to the ruling party. Besides, inserting these references may also suggest an attempt for the website owners to express support to the communist rule.

Nevertheless, one may argue that the translation strategies for the above references may not provide immediate evidence as to the existence of political power imposed onto the translational context. This is because the political propaganda mentioned above is supposed to be meaningful only to the SA. Yet, the strategies



showing that such references are added to the TTs contradict this argument. One contextual factor that may reconcile this paradox is the practice of self-censorship. These references added to the TTs of the non-governmental website of *Ctrip.com* rather than *CNTA.gov.cn* indicates that an indirect form of Internet censorship is taking effect. Under the impact of self-censorship, the website owner may feel obliged to draw on such references to ‘demonstrate’ to outsiders their obedience to the CCP.

This claimed gesture is, in fact, in line with the practice of some privately-run businesses in China. They see self-censorship as a way to seek government partnerships or other forms of support to “provide political cover” and to “make it easier to pry capital from state-owned banks” (Hachigian 2001: 121). Given that this practice is prevailing in China’s business sector, the translation strategies for the references to Confucius and those to the CCP displayed in *Ctrip.com* can be considered linguistic manifestations of this practice, hence suggesting a certain degree of political control over this particular translational context. These translation strategies may suggest an attempt by the website owners to express to ‘outsiders’ that it is obligatory as a Chinese to be obedient to the ruling party and that the CCP is a respected authority. This argument can be inferred from China’s Internet environment, which implies that *Ctrip.com* in the private sector would not have ‘volunteered’ to propagandise for the CCP unless it was practising self-censorship. Under this scheme, adding such expressions to the translations can be a strategic attempt to show the CCP the willingness of the company to create a positive image for the government in a foreign context by showing their receptiveness to its rule. This act may, in turn, help the company gain support from the government in future.

#### **5.4 Translation strategies for the HK websites**

Unlike the above national images foregrounded by the translation strategies for the China websites, regional images foregrounded by the translation strategies for the HK websites display marked differences. One major reason is that, although HK is now physically, geographically and politically a part of China, it was a British colony for more than 150 years and has only been ceded back to China since June 30, 1997. This section will explore whether this historical separation has any impact on the ways the local people of HK and of mainland China present themselves to the

international community by means of translation.

Although the national images re-presented in Section 5.3 and the local images of HK re-constructed in their TTs may display both similarities and differences, this chapter will focus on the differences. They include a distinctive characteristic of HK formulated by only the HK website translations, different self-images construed by similar references present in both HK and China website translations, as well as cultural images emphasised by the translation strategies for the China websites but absent from the HK website translations. The discussion will also underline some similar characteristics of ‘Chineseness’ foregrounded by both the China and the HK websites, but they will be examined in order to highlight the different contextual significance underlying these seemingly similar qualities.

### **5.4.1 The distinctive hybrid culture of Hong Kong**

#### **5.4.1.1 The ‘Westernised’ influence**

The most distinctive cultural characteristic emphasised only in the HK website translations is perhaps HK’s hybrid culture. It expresses a representation of HK’s complex postcolonial cultural identity through local people’s awareness of their “impure” historical origins described as somewhere between East and West, and between British colonialism and Chinese authoritarianism (Chow 1992: 158). This hybrid culture is narrated in HK’s local discourse as constitutive of a newly emerging identity of HK, and embracing seemingly contradictory and yet co-existing cultural constituents.

One constituent that can be found as re-formulated in the TTs of the HK websites is a taste of Westernness. This cultural characteristic can be manifested in some keywords that may reproduce HK’s colonial context. For example:

**ST11:** ... the former official residence of governors in Hong Kong (see Text 23 in Appendix 12 on p.282).

**TT11:** ... the former official residence of British governor in Hong Kong (see Text 24 in Appendix 12 on p.282).

**ST12:** ... home of 25 governors of Hong Kong set in a picturesque garden of rhododendrons and azaleas (see Text 25 in Appendix 12 on p.282).

**TT12:** ...home of 25 former British governors set in a picturesque garden of

rhododendrons and azaleas (see Text 26 in Appendix 12 on p.282).

**TT13:** The 34,200 square metre Museum of Coastal Defence features a Reception Area, Redoubt and Historical Trail that paint a vivid picture of Britain's readiness to defend Hong Kong against any aggressors (TT only; see Text 27 in Appendix 12 on p.282).

TT11 and TT12 indicate that the keyword “British” is inserted into the translations. The insertion may suggest an attempt to emphasise that it was the “British” who once administered HK. Also, the expression “defend” as noted in TT13 may even assign an in-group status to Britain by addressing this former coloniser as a defender rather than an invader of HK.

It seems obvious that the above examples demonstrate an effort to highlight rather than undermine HK's colonial history. Describing HK as having received British culture as part of its local culture, the above key expressions can be considered to project HK as a westernised region. This claim seems to reaffirm the criticisms of some China's culturalists who have criticised HK for being so deeply rooted in its colonial past that it has now become too “westernised” and “inauthentic” or even a “traitor” (Chow 1992: 156).

From the perspective of postcolonial discourse, emphasising this sense of cultural solidarity between HK and Britain can be considered evidence of successful cultural assimilation and ideological control by the coloniser. Hatim and Munday note that narratives as such may suggest that the former colony continues to be dependent on its ex-ruler or the “west” (2004: 209). Nevertheless, from a Hong Kongese perspective, the above interpretation of HK's local discourse from a non-HK-centred perspective remains questionable.

In fact, further contextual evidence tells another side of the story. First of all, almost all gloomy aspects of HK's colonial history in the STs are removed from the translations. Those undesirable aspects, including the experiences of subalternity, dependency and poverty, are suppressed (Said 1989: 207; qtd. in Chow 1992: 157). Given that these negative aspects are also part of the colonisation reality, their absence from the TTs may indicate an intention to play down the legacies of colonialism in this self-representation context. Consider the following example:

**ST14: Did You Know?** — The Peak was developed as the residential area of

Westerners in early colonial era. When the Peak Tram came into service in 1888, most passengers were Westerners. The limited space to the rear of the Tram was designed for third-class passengers to stand. They were Chinese people working for the Westerners at The Peak. Between 1908 and 1949, the two seats at the front of the Tram were reserved for the Hong Kong governors (see Text 28 in Appendix 12 on p.282).

**TT14: Did You Know?** — The Peak Tram, a cable-hauled funicular railway, transports about 9,000 passengers a day on its 1.4 km line. Gradients are as steep as one in two (see Text 29 in Appendix 12 on p.283).

The expression highlighted in ST14 may convey a sense of inferiority of Hong Kongese to British. In TT14, however, this expression is replaced by a description of the featured transport (“The Peak Tram”). With reference to HK’s local discourse, this re-presented Westernised image seems to have a closer affinity with “modernity” and “internationality” than receptiveness to British colonialism. For example:

**ST15:** This is where the colonial history of over a century started ... (see Text 30 in Appendix 12 on p.283).

**TT15:** This is where modern Hong Kong started ... (see Text 31 in Appendix 12 on p.283).

**ST16:** It is home to a variety of chic restaurants offering a huge range of cuisine from all over the world, plenty of shopping malls ... (see Text 32 in Appendix 12 on p.283).

**TT16:** It is home to a variety of chic restaurants offering a huge range of international cuisine, plenty of large modern shopping malls ... (see Text 33 in Appendix 12 on p.283).

The above examples demonstrate that the cultural characteristic “modern” in TT15 replaces the expression “colonial history” that may connote British colonialism in ST15. The replacement suggests that the characteristic of being “modern” seems to outweigh that of once being “colonial” in the translation. Together with the expressions “modern” and “international” inserted into TT16, the translation strategies demonstrate that the characteristics of “modernity” and “internationality” are concurrently emphasised along with other constituents of the hybrid culture. All these characteristics are shown to constitute part of HK’s identity in the translations.

### 5.4.1.2 The role of partially ‘Chinese’

What is more intriguing about this Westernised image of HK is the role of ‘Chinese’ in the hybrid culture. The translation strategies for the HK websites appear to highlight a sentiment of the role of ‘Chinese’ in the TTs. Consider the following examples:

**TT17:** But the British seized on a minor skirmish between the two sides to demand the garrison’s withdrawal on pain of a naval bombardment. Having already suffered enough from British guns, the Chinese had the good sense to abandon the fort although, by Treaty, the site remained theirs (TT only; see Text 34 in Appendix 12 on p.283).

**ST18:** This was the site of the handover ceremony of Hong Kong in 1997 (see Text 35 in Appendix 12 on p.283).

**TT18:** This was the site of the handover of Hong Kong to Chinese sovereignty in 1997 (see Text 36 in Appendix 12 on p.283-84).

With reference to TT17, the expressions “seized on a minor skirmish between the two sides” and “a naval bombardment” in the first sentence, together with “guns” in the second sentence, may articulate the British scheme and seizure of HK. Also, looking back to the history from a China-centred perspective, the word “pain” in the first sentence and the phrase “suffered enough” in the following sentence may portray China as an innocent victim at the expense of British repression. Again in the same sentence, the phrase “had the good sense to abandon the fort” may even provide an excuse for China’s failure to defend HK against British invasion. A similar sense of influence from a China-centred perspective may also be found emphasised in TT18, in which the inserted expression “Chinese sovereignty” may indicate an attempt to articulate China’s present sovereignty over HK.

The translation strategies for the above examples seem to indicate an attempt to undermine the colonial history of HK in the TTs. This socio-cultural phenomenon has been widely discussed in some previous studies on the cultural issues of HK’s current tourism development. They reckon that if the British rule in HK is perceived as a short interlude, the return of HK to China will imply a restoration of the “original Chinese” status for HK by re-positioning it as part of China (Hobson and Go 1994; Hobson 1997; Mok and Dewald 1999; qtd. in Henderson 2002: 339). In

this sense, the above translation strategies can be seen as an effort to re-express this concept of decolonisation in the TTs by narrating HK as happily returning to Chinese sovereignty in June 1997 to “recapture” the role of “Chinese” supposed to be “in its blood” so that a sentiment of national unity with China can be heightened (Henderson 2002: 339). Pennycook even suggests that shedding light on the return of HK’s sovereignty to China may underline China’s recovery of its pride from the past humiliation of being forced to cede HK to Britain (1998: 170). These views suggest that emphasising the role of ‘Chinese’ and the current status of HK as part of China in the translations can be an attempt to heighten patriotism, as well as political and cultural solidarity with China.

Within the self-representation context of the HK websites, the ideological meaning of this sense of being Chinese, however, seems slightly different from the sense of national superiority conveyed by the translation strategies for the China websites. For instance, “artificial jewels” is rendered as “Chinese costume jewellery” (see Text 37 and Text 38 in Appendix 12 on p.284). This translation strategy may indicate an attempt to ascribe a sense of ‘Chineseness’ to the recommended souvenir “jewels” in the TT. The following example also shows that a similar Chinese quality seems to be attributed to the temple Fung Ying Seen Koon in TT19:

**ST19:** ... numerous pavilions and towers, altogether present an enchanting picture (see Text 39 in Appendix 12 on p.284).

**TT19:** ... numerous pavilions and towers, all combining to present an enchanting postcard scene from the China of yesteryear (see Text 40 in Appendix 12 on p.284).

Despite a sense of ‘Chineseness’ added to the TTs, the ‘Chineseness’ emphasised in these two examples seems to be taken only in its literal sense from the perspective of local discourse. There is no sign that the inserted keywords ‘Chinese’ and ‘China’ also convey such strong sense of national superiority foregrounded by the imperial references inserted into the China website translations as discussed in Section 5.3.1.

#### **5.4.1.3 A taste of ‘in-betweenness’ unique to Hong Kong**

Nevertheless, the co-existing cultural characteristics of ‘Westernness’ and ‘Chineseness,’ as shown above, indicate that they conform to neither the reality of British colonialism nor the CCP-formulated ‘Chineseness.’ Formulated in the TTs of

the HK websites, these dual cultural elements are more akin to the constituents of HK's hybrid culture as noted by Gordon Mathews (1997), Rey Chow (1992), Allen Chun (1996) and Letty Chen (2006), who have been studying HK's socio-cultural status and its relationship with China. Chow names this decolonising hybrid culture as 'in-betweenness,' which is used by some HK culturalists to describe their historical experience as unique (1992: 157).<sup>81</sup> Instead of depicting HK as returning to its motherland, Chow portrays this region as returning from one sovereignty to another within a situation "between colonisers" (qtd. in Yau 2003: 117). This 'in-between' status is meant to register a growing anxiety among local HK people since the pre-handover period. It is this unsettling emotion that largely constituted the hybrid culture of HK. Rather than an identity dependent on either the former coloniser or the new one, a new independent identity emerged.

In fact, some translation strategies from the HK websites may clearly demonstrate how this hybrid imagery is re-formulated in the TTs by describing HK as a meeting point of Asia and the West. This imagery is often construed within a binary structure, in which a reference to the West is juxtaposed with one that may convey a sense of Chineseness. For instance:

**ST20:** This is a landmark from the Age of Steam. When the old train terminus was demolished, the Clock has been particularly preserved for commemoration (see Text 41 in Appendix 12 on p.284).

**TT20:** This is a landmark from the Age of Steam, a time when people spent days travelling across Europe and Asia to the terminus (see Text 42 in Appendix 12 on p.284).

**ST21:** The Hong Kong Cultural Centre is the major venue of performance in Hong Kong. Its rooftop in the shape of a slippery slope has become one of the harbourside symbols (see Text 43 in Appendix 12 on p.284-85).

**TT21:** Or experience classic performing arts, both western and Asian, at the Hong Kong Cultural Centre (see Text 44 in Appendix 12 on p.285).

ST-TT20 indicates that the description of the historical development of the tourism

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<sup>81</sup> The concept of 'in-betweenness' or 'hybridity' has been much used within postcolonial studies by scholars such as Homi K. Bhabha (1994), Arif Dirlik (1997) and Néstor García Canclini (1995) in postcolonial studies and Samia Mehrer (2000) and Michaela Wolf (2000) in translation studies. This thesis, however, draws on the discussion of this concept with specific reference to the postcolonial context of China and HK.

feature (“the Clock”) as highlighted in ST20 is replaced by the depiction of HK as a meeting point of the West (“Europe”) and the East (“Asia”) in TT20. A comparison with TT21 also finds that extensive changes to ST21 have been made. Among these changes, the description of the architectural design (“rooftop in the shape of a slippery slope”) in ST21 is replaced in TT21 by an expression that emphasises the availability of “classic performing arts” which are “both western and Asian.” This translation strategy may construe the imagery of HK as a melting pot of Western and Asian cultures, and further substantiate its regional identity as a cultural hybrid.

This ‘in-betweenness’ or hybrid culture widely recognised among Hong Kongese has also been registered by many scholars. From a HK-centred perspective, Chen defines this postcolonial hybrid “[t]he only kind of representation the postcolonial subject can choose for its identity” (2006: 22). This re-presentation manifests both a desire to resurrect the pre-colonial identity and a consciousness of the ambiguity inherent in the new identity (*ibid.*). Compared with the images of HK narrated by postcolonial discourse noted in Section 5.4.1.1, this unique cultural quality of HK emphasised in the narrative of local discourse by Hong Kongese is more relevant to the self-representation context of HK. This regional identity of HK being emphasised from a HK-centred perspective is neither entirely Chinese nor entirely British but Hong Kongese. This hybrid identity may be formulated to address an awareness of regionalism. Mathews even remarks that HK’s identity expressed in this hybrid culture may function ideologically as “a matter of salvation” by setting Hong Kongese apart from mainland Chinese (1997: 9). Chow has observed that many Hong Kongese believe this hybrid culture to be facilitating HK’s integration into the power of global capitalism (1992: 157).

On a comparative study of the tourism development of HK and Singapore, Joan C. Henderson observes that this distinctive local cultural characteristic is prevalent also in HK’s tourism context. She notes that HK’s tourism policies tend to represent HK as an entity distinguished from other regions in China, and Hong Kongese as different from mainland Chinese (2002: 340). The prevalence of this perception in the tourism context of HK may further substantiate the view that the above translation strategies may attempt to underline this regional identity of HK as a meeting point of both Chinese and Western cultures in the TTs.



### 5.4.2 Emphasising a distinct local culture

Other than the distinctive hybrid culture, a distinct regional status of HK is also found emphasised in the international context through the translation strategies for certain expressions in the two HK websites. In certain cases, this distinct status is shown to be underlined by certain keywords such as “local” and “Hong Kong,” or a particular choice of transliteration. Take the following example:

**TT22:** Beside the street stalls are Hong Kong-style cafes that offer local favourites (TT only; see Text 45 in Appendix 12 on p.285).

TT22 shows that, rather than emphasising either a sense of ‘Chineseness’ or ‘Westernness,’ the underlined keywords highlight a regional status of HK. The translation strategy specifies that those features (“cafes”) can be considered ‘local’ and authentic not because they offer a taste of ‘Chineseness’ but are of ‘Hong Kong-style.’

Besides these keywords, the use of Cantonese romanisation for transliterating non-official culture-specific names<sup>82</sup> into English in the HK websites can also be considered an ideological attempt to further demarcate the regional identity of HK. Rather than romanising such names in Pinyin as those in the China websites or in other Chinese dialects based on the principle of user-friendliness,<sup>83</sup> the preference for using the Cantonese romanisation may indicate an attempt to highlight the distinct regional identity of HK. It can be argued that the use of Cantonese romanisation may help TA better recognise their names on English maps. This is because all of them present the English name of places in HK either in their original English name or in their Cantonese transcriptions. Nevertheless, the fact that Cantonese romanisation is also used for transliterating expressions other than place

<sup>82</sup> See Section 3.4.1 on the discussion of the pitfalls of the English translation of standardised place names.

<sup>83</sup> Rather than conforming to either the Cantonese or Pinyin romanisation system, a few notable instances found in the HK websites follow some other phonetic spellings. For instance, ‘Tanka’ in ‘As its Tanka boat people do not feel safe on land, ...’ (see its ST and TT versions in Texts 46 and 47 in Appendix 12 on p.285) and ‘Hakka’ in ‘Other villages were established by Hakka people about 300 years ago ...’ (see its ST and TT versions in Texts 48 and 49 in Appendix 12 on p.285) in the TTs of *DiscoverHongKong.com* follow their conventional transliterated spellings as highlighted rather than its Cantonese romanisation ‘Tin Ga’ and ‘Hak Ga’ respectively. These transliterated expressions can be considered pre-established translations based on traditions (Aixelá 1996: 60). Such expressions have become so widely used for a period of time that they eventually become an integral part of the TL (Vinay and Darbelnet 2000: 85). In this sense, even though these transliterated expressions do not follow the above conventional spelling systems, they are unlikely to cause confusion as they are supposed to be well-known to most TA.

names suggests that the use of this romanisation system is an ideological attempt.

For instance, the following cultural items can be found transliterated in both the China and the HK websites. Yet, while they are romanised in Pinyin in the former, they are transliterated in Cantonese in the HK websites. Consider the following instances:

**TT23:** The district's population grew in the Sung Dynasty (AD 960-1279), and in the Ming Dynasty (1368-1644) (TT only; see Text 50 in Appendix 12 on p.285).

**TT24:** The original village entrance faced north, but was later relocated to face east in order to achieve better fung shui (TT only; see Text 51 in Appendix 12 on p.285).

**TT25:** One of the most (sic) pleasant ways to see the coast is to rent a kaido, a small private boat ... (see Text 52 in Appendix 12 on p.286).

**TT26:** The Temple is dedicated to two deities; the god of Literature (man), a 3rd-century BC statesman and the Military god of war (mo) (see Text 53 in Appendix 12 on p.286).

TT23 from *DiscoverHongKong.com* shows that the name of the Chinese dynasty "Song" is romanised in Cantonese spelling as "Sung" rather than in Pinyin as "Song." The transliteration of the well-known Chinese art "feng shui" in TT24 also follows the Cantonese spelling system as "fung shui." In another example from the corporate HK website, *Ctshk.com*, the English transliteration of some similar culture-specific expressions are also shown to follow the Cantonese spelling system. For instance, the expression "kaido" inserted into TT25 is romanised in Cantonese spelling rather than in Pinyin as "jiedu," and the transliterated intratextual glosses<sup>84</sup> for their corresponding literal translations as highlighted in TT26 are romanised in Cantonese spelling rather than in Pinyin as "wen" and "wu" respectively.

Within HK's narrative of local discourse, the use of Cantonese romanisation may bear socio-historical significance. Quoting a HK-based artist, Mathews notes that the use of Cantonese romanisation can be one of the prime things that separate HK people from others (Gargan 1996; qtd. in 1997: 11).<sup>85</sup> One principal reason is

<sup>84</sup> See Section 3.4.1.1 on the discussing on 'intratextual gloss.'

<sup>85</sup> Gargan notes that, although both Putonghua and Cantonese use the Chinese writing system, the former is written in simplified Chinese scripts in China whereas the latter is in traditional Chinese

that Cantonese is the vernacular used by HK people<sup>86</sup> for everyday communication (ibid. 10). As such, it may enjoy the status of a language of ethnic solidarity (qtd. in Flowerdew, Li and Miller 1998: 202). Moreover, Mathews notes that many Hong Kongese consider Cantonese as a marker to separate the regional identity of HK from the Chinese identity because they perceive HK as being more affluent and enjoying more freedom compared with China (qtd. in 1997: 10-11),<sup>87</sup> particularly during later stage of the colonial period. Within HK's narrative of local discourse, the use of Cantonese romanisation for transliterating certain expressions may suggest an attempt to manifest HK's regional pride and express a sense of ethnic solidarity to the international community in the TTs.

### 5.4.3 Different images conveyed by the shared imagery of the past

Whereas the above translation strategies appear to formulate a distinctive self-image of HK, imagery of the past equally emphasised by the translation strategies for the China and HK websites seems to be something they have in common. A closer inspection, however, indicates that references added to the HK website translations to recount HK's pre-colonial culture are slightly different from expressions connoting the superiority of Chinese ancient culture in the China websites. The major difference is that the former shows no attempt to identify HK's past with China's imperial tradition. Besides, no alternative expressions are inserted into the translations to convey the sense of national superiority that is emphasised in the China website translations. Consider the following examples:

**TT27:** After passing the Po Lin Monastery boundary, there is a clearing with a large Country Park traditional "gate" (addition underlined; see Text 54 in Appendix 12 on p.286).

**ST28:** Man Mo Temple's magnificent external architecture that makes people register profound respect (see Text 55 in Appendix 12 on p.286).

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scripts in HK. Besides, expressions in Cantonese are often incomprehensible to many Chinese readers whose mother tongue is Putonghua ("Will Mandarin Leave Cantonese Speakers in Hong Kong Tongue-Tied?" *International Herald Tribune* 12 Dec. 1996. N. pag.).

<sup>86</sup> Ninety-eight per cent of the HK population are native Cantonese speakers (Flowerdew, Li and Miller 1998: 203).

<sup>87</sup> This opinion of Mathews is based on the discussion by several local newspapers, one of them being an editorial in *Sing Tao Daily*, on the vitality and even superiority of Cantonese to *putonghua* ("Yiu Gwong-dungyahn mgong baahkwa?" editorial, *Sing Tao Daily* 17 Aug. 1995; qtd. in Mathews 1997: 11).

**TT28:** Man Mo Temple's magnificent external architecture reflects its historical roots (see Text 56 in Appendix 12 on p.286).

At the overt level, the expression “traditional” added to TT27 and “historical roots” in TT28 substituting the noble quality of the temple in ST28 can be taken as an ideological attempt to draw on a sense of historicity as a selling point to potential tourists in the sense that presenting a feature as historical and authentic is a common technique in tourism promotion. By emphasising some “blatantly staged” attractions as “historical” and “real,” they can be presented as if they are truly authentic (Cohen 1985; qtd. in Dann 1996: 175). Yet, these expressions added to the translations seem to be emphasised in only their literal sense as they show no association with China's imperial history and its superior status. These inserted references, compared with those added to the China website translations, do not stress a strong sense of national pride or any desirable aspects of Chinese culture.

#### **5.4.4 Absence of references to the CCP and Confucius**

Lastly, references to Confucius and the CCP inserted into the China website translations as discussed in Sections 5.3.2 and 5.3.3 are also absent from the HK websites, both in the STs and TTs of their destination sections. One may argue that the absence of such references is related to either a lack of this type of tourism features in HK or the absence of this category of tourist sites featured in the HK websites. Yet, this study focuses on studying how certain discourse features in the STs have their meanings or syntax changed in the TTs, rather than how the features are presented in different ways by different websites in their TTs. Whether a particular contextual meaning is highlighted or suppressed depends on whether the corresponding references are emphasised or marginalised through the act of re-presentation in the TTs. In this sense, the mere presence of the CCP or Confucianism-related features in both STs and TTs does not bear any significance unless their translation strategies show that their associated values are foregrounded or undermined in the translational context. In this light, whether such features exist does not have any direct connection with whether a particular image can be attached to a tourism feature. What is significant is that no other socio-cultural references could be found re-presented in the TTs of the HK websites, which might equally manifest the prevalence of self-censorship.

Given the above considerations, the absence of the above references and their associated values in the HK website translations may reflect the divergent approaches of the HK Government and the Chinese Central Government towards monitoring Internet activities in HK and mainland China respectively. Under the “one country, two systems” agreement, the HK Government’s self-regulatory scheme for HK’s Internet community is bound to remain unchanged for at least the next fifty years following the handover of HK in 1 July 1997 (Bryre 1998; qtd. in Hou 2004: 10). Under this scheme, the Internet community in HK is expected to be outside the remit of the Internet censorship in China. Given this difference between the Internet community of China and that of HK, the absence of the references to Confucius and the CCP from the HK website translations may implies the absence of the influence of self-censorship, which was considered to be prevalent in the China website translations in Section 5.3.

## **5.5 Concluding remarks**

The above translation strategies for certain features of local discourse highlight some major differences in the self-images re-presented in the TTs of the China and HK websites. There are two possibilities. As discussed previously in Section 3.5 and noted in Section 4.5, the first possibility is that the act of re-presentation might reflect the awareness of the need and the ability of the website owners to draw on discourse features of local discourse to re-formulate a set of national or regional identities in the TTs in order to achieve the same objective of local discourse as in the STs.

Another possibility suggests these separate national and regional identities are reinforced or even created, rather than simply transformed into some different images, in the TTs. First, some key expressions and Chinese temporal references were shown to be used to connote China’s imperial past. Some were even shown to be accompanied by noble expressions (see Section 5.3.1). Inserting them into or preserving them in the TTs, the translation strategies for the China websites reproduced the past history of China to convey a sense of superiority and national pride. The similarity between this ‘powerful’ image of China with a diplomatic image projected in another self-representation context suggested that political power, in the form of self-censorship, could be a major factor leading to the construction of

this superior image in both ‘diplomatic’ contexts.

Moreover, instances showing the formulation of a positive image of the CCP and references to Confucius in the TTs also suggested a possibility that Ctrip.com was practising a form of self-censorship. The ways of re-presenting these discourse features could be understood as an attempt to convey a message to the CCP that the agency had made an effort to convince foreigners, that is, the *assumed* TA, of the agency’s obedience and appreciation to the ruling party. Assuming that such contents were known to the government given that all Internet activities are under the CCP’s censorship, the above translation strategies could be considered a deliberate attempt for Ctrip.com to please the government, hoping that this would increase the chance of seeking government political and financial support in future (Hachigian 2001: 121) (see Section 5.3.3).

References equally connoting the past of the HK website translations were found inserted into the TTs. Interpreted from a regional perspective, those references did not convey a strong sense of pride at national level but were only taken in their literal sense (see Section 5.4.3). Some expressions added to the TTs as shown in Section 5.4.1.1 even seemed to underline HK’s colonial history and conveyed a sense of cultural solidarity between HK and Britain. These translation strategies could manifest the successful cultural assimilation by the former coloniser. However, the suppression of aspects that were also related to the colonial rule but construed an inferior image of HK suggested an attempt to play down the legacies of colonialism. Also, inserting keywords connoting ‘modernity’ and ‘internationality’ into the TTs indicated that all these Westernised images emphasised in the self-representation context of HK were to manifest part of HK’s hybrid culture. In addition, a sense of being Chinese seemed to be emphasised in the TTs to formulate the concept of decolonisation and to heighten political and cultural solidarity with China (see Section 5.4.1.2). However, the ‘Chineseness’ intensified in the HK websites was taken in its literal sense.

In fact, more evidence showed that the sense of pride formulated by the translation strategies for the HK websites was likely to accentuate HK’s hybrid culture. They include the act of introducing both ‘Western’ and ‘Chinese’ elements to emphasise the ‘in-betweenness’ of HK’s distinct local culture (see Section 5.4.1.3),

and the keywords inserted into the TTs to re-express this distinct status (see Section 5.4.2).

Moreover, the translation strategies for the China websites suggested that the practice of Internet censorship could be a principal factor accountable for the formulation of certain national images in the TTs of the websites (see Sections 5.3.1 to 5.3.3). The translation strategies for the HK websites, however, showed no concrete evidence as to the influence of this political measure (see Section 5.4.4). This could result from the different legal and political approaches of the HK Government and the Chinese Central Government toward the Internet communities in HK and China respectively. For this reason, none of the HK websites showed any attempts to seek government support by practising the form of censorship as shown in *Ctrip.com*.

As for the conception of ‘self,’ the translation strategies for the China websites displayed no explicit distinctions between local Hong Kongese and non-Hong Kongese Chinese. What could be inferred from the translation strategies is that the ‘self’ assumed in the China website translations<sup>88</sup> included all Chinese nationals whereas that in the HK websites translations included only Hong Kongese. The hybrid cultural elements (see Sections 5.4.1.3 and 5.4.2) and the different set of images projected by the translation strategies for the HK websites indicated that they were likely to be devised to draw a boundary between Hong Kongese and those outside this cultural group, including mainland Chinese.

Unlike the China websites, the translation strategies for the HK websites showed that the regional uniqueness of HK and the specific implications of ‘self’ and ‘others’ seemed to be more prominent in the TTs. This suggested that these re-presented images might be appealing to only the international audience of the TTs rather than the SA. One possible reason can be seen in some previous studies on the views of some China’s culturalists, who disapproved of the ‘westernised’ constituent of HK’s hybrid culture (Chow 1992: 156) (see Section 5.4.1.1). Another possible reason is that, according to some previous studies, some members of the Chinese

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<sup>88</sup> This generalised representation of ‘self’ seems to signal a hegemonic artifice of the Han ethnic group. Dominating China’s political scene and constituting the largest number of population in China, the Han ruling party may have adopted a measure of essentialisation to homogenise and internalise the cultures of all ethnic minorities into a single concept of ‘Chineseness’ formulated by the CCP (Gladney 1994: 103). To substantiate this claim, however, more direct evidence will be needed.

community preferred to see HK as part of China rather than a region being distinct from China (Hobson and Go 1994; Hobson 1997; Mok and Dewald 1999; qtd. in Henderson 2002: 339; Pennycook 1998: 170) (see Section 5.4.1.2). In this light, foregrounding the sense of regional distinctiveness in both STs might offend some SA who supported this national patriotism. But still, a sense of regional distinctiveness of HK was shown to be formulated in the TTs. This suggested that the website owners might be among the group of Hong Kongese, who are positive about the regional uniqueness of HK and its ideological function in a global context (Mathews 1997: 9; Chow 1992: 157). For this reason, attempts were made to make this identity prominent in the TTs to the international audience.



## **CHAPTER 6: CONCLUSIONS**

### **6.1 Summarising the findings in various dimensions of the website contexts**

This thesis has used an integrated context-based approach complemented by a two-stage comparative method to explore, from the website owners' perspective, how their multiple identities conform to both shared and diverging dimensions of the website contexts. Within each contextual dimension, the translation strategies for features typical of the dominant discourse(s) were shown to re-present certain aspects associated with the identities in the TTs. Possible reasons behind the act of re-presenting these self images or associated concepts were given in terms of political and economic factors prevalent within the website contexts. This section will give a summary of the relevant discourse features that were re-presented, the aspects of identities highlighted, and their political or economic significance in the respective self-representation context.

#### **6.1.1 Consumerism foregrounded in the shared contemporary tourism context**

To underline the shared identities of the website owners, Chapter 3 started by showing how TD, AD and media discourse could be hypothesised as prominent in the common context of the websites. Since the shared identities of the website owners are supposed to be equally prominent in both STs and TTs, features typical of these discourses were also supposed to be equally prevalent in them. Yet, some of these features were re-presented in ways as if the notions of consumerism and commodity advertising were re-formulated in the TTs. These features included both ideational and experiential expressions.

Considered in the light of TD and AD, various ideational expressions added to the TTs can be seen as encouraging a desire to consume from the website owners' perspective. These discourse features include consumption-related keywords, quantifiers, the names of shopping facilities, personified expressions, actions that were converted from travel actions to connote consumption and hospitality, expressions that re-present the website owner-to-TA relationship into a seller-to-buyer one, and expressions that encapsulate the imagery of history and

authenticity to create relevance to the TA.

To convey the message that indicated the website owners as someone who ‘sells’ and ‘promotes’ tourism commodities, contrastive language in the form of comparatives and superlatives were added to highlight the comparative advantages of tourism products and to undermine potential rivals. To encourage the contemporary TA to perceive what the websites presented as ‘real’ and relevant to them, features of commodity advertising such as references of temporal proximity were incorporated in the TTs in a binary structure to enhance a sense of ‘timelessness’ and to emphasise the instant availability of historical relics. Claimed properties of a feature were either nominalised to become its inherent characteristics or presupposed to become attributes of a string of inarguable facts.

Interpersonal features were also found inserted into the TTs as if attempts were made to further strengthen this seller-to-buyer relationship. Such attempts were manifested in the use of the strategy of attraction rather than coercion to encourage the TA to consume within the tourism setting. Such features may convey objectivity and downplay an asymmetrical power relationship by appearing friendly and making the TA believe that they were given greater freedom of choice. Permissive expressions in the form of low-value modalisers were also added to the TTs to tone down the sense of authority and to validate an exaggerated claim. Mitigated imperative statements in the form of *if*-clauses or problem-solution scenarios, which may package consumption or a travel requests as advice or comments, were inserted to the TTs. The direct addressee “you” was added elsewhere to convey a sense of solidarity with general audiences. Fairclough notes that the use of indirect forms of persuasion implies the increasing power of consumers (1989: 72). Inserting this mitigated form of persuasion may thus reflect that website owners are aware of the increasing power of potential consumers.

Moreover, many culture-specific contents were undermined, rather than emphasised in the TTs. This may suggest that efforts had been made to divert the TA’s attention to consumerism. Culture-specific contents shown to be substantially reduced in the TTs, when compared with the STs, suggest a lack of strong motivation to promote the source culture. Some contents of the STs that might have served as locative information, which may help independent travellers to locate a destination,

were found to be removed from the TTs. Even more surprisingly, the TTs were found to contain long and complex sentences, which differ from the conventional styles of web-mediated texts and advertising language. Loaded with substantial commodifying features, these lengthy and complex constructions may be seen as further supporting the view that the primary concern of the website owners was their economic objective rather than the interests of the TA.

The above notions of consumerism and commodity advertising were shown to be emphasised in the TTs for two possible reasons. The first reason reflects an attempt to boost incoming travel demand earning foreign exchange in support for the CCP government's modernisation plan for the recovery of China's economy. The second possible reason indicates that the website owners acknowledge that this concept of consumerism originating in eighteenth-century Western Europe is familiar to the *assumed* TA, and hence effective in encouraging them to consume.

To fully justify the first claim, it is necessary to look into similar discourse types and their linguistic realisations in the SL, as well as how they are manifested in the STs. Yet, as mentioned in Section 3.5, this would require a considerable amount of time and effort. More importantly, identifying relevant discourse features in the STs in isolation and comparing them with those that have already been identified in the TTs, would fail to conform to the ST-TT comparative analysis of DTS. In this light, if the discourse types in the SL were to be included in this study, the theoretical framework would have to be revised, and another descriptive approach in translation studies identified to replace DTS. Since it is difficult to prove at this stage whether the concepts of consumerism and commodity advertising are reinforced or made more prominent in the TTs, these concepts are considered to be re-formulated in the TTs to cater for the *assumed* TA. They are, as noted above, assumed to be more familiar with the concept of consumerism and the discourse types that originated in Western Europe. For this reason, they were more likely to be engaged in the consumption activities as the website owners expected.

In addition, the translation strategies appeared to have re-formulated the notion of consumerism in the TTs were not shaped by the same set of contextual factors in the four websites. Although the re-presentation of many discourse features in the HK websites could also be considered economically motivated, they did not seem to be

immediately related to the CCP's modernisation policy. This premise was based on the different socio-historical contexts of the China and HK Internet communities. While HK's Internet community is self-regulatory under the "one country, two systems" agreement (Bryre 1998; qtd. in Hou 2004: 10), the Internet community in China is state-monitored (see Sections 5.3.1 and 5.3.3). Besides, there is no direct evidence at this stage as to the CCP's intervention in the two HK websites. Chapter 5, therefore, looked further into the relation of this political influence with the national and regional self-images re-presented by the China and HK websites respectively.

### **6.1.2 Different rivals, beneficiaries and levels of expertise highlighted in the different organisational sub-contexts**

After Chapter 3 had highlighted some economic concerns shared by all the websites and reformulated in their TTs, Chapter 4 proceeded to demonstrate the prevalence of the diverging organisational objectives of the official and corporate websites. Manifested in the translation strategies for some organisational features, the diverging organisational stances, and the different beneficiaries and rivals of the four tourism organisations seemed to be made more prominent in the TTs.

First of all, the avoidance of mentioning authorities in the TTs and the prominent position given to official place names reflected the authoritative stance of the websites. The active and dominant images created by some personified features in the TTs and a larger variety of hyperlinks embedded in the translations were also shown to benefit the wider community. Even double-edged advice and warnings added to this official website showed no attempt to exclude any destinations, but were presented as precautionary advice to the TA prior to their journeys for their own good. While construing objectivity, these re-presented features also appeared to benefit the entire tourism trade by guiding the TA to have safe and enjoyable journeys to the featured destinations.

Compared with the official websites, the two corporate websites, particularly *Ctrip.com*, showed ideological attempts to benefit only the travel agency itself, rather than the tourism trade as a whole. Negative evaluative expressions and double-edged advice were also found to be formulated in the TTs of *Ctrip.com*. They suggest an attempt to create an objective tone, and to stress the comparative advantages of some particular destinations at the expense of others. Given that the marginalised

destinations were served by rival agencies, the use of these negative expressions suggested that the travel agency was the sole beneficiary. In addition, quoting authorities to depersonalise the organisational voice, using only self-contained hyperlinks to exert a stronger control over the TA, and putting non-official but evocative place names in a prominent position in the TTs of *Ctrip.com*, also reflected its attempt to benefit only the travel agency. The re-presentation of these organisational features reflected the knowledge and capability of the website owners to deploy organisational features to achieve the different organisational objectives of the official and corporate websites in the TT contexts.

Nevertheless, not all the four websites showed the deployment of a wide range of organisational features to re-present their particular rivals and beneficiaries in their TTs. Fewer of the organisational features formulated in TTs of *DiscoverHongKong.com* and *Ctrip.com* were also found re-presented in the TTs of *CNTA.gov.cn* and *Ctshk.com*. The deployment of organisational features in the TTs of the former suggested the website owners' awareness of the discourses and ability to use them. Manifested in the limited varieties, and the absence of more sophisticated forms formulated in the TTs, the translation strategies used in *CNTA.gov.cn* and *Ctshk.com* suggested the different levels of expertise of the two organisations,. Depersonalising features such as references to authorities, double-edged advice and negative warnings for excluding destinations possibly served by the rivals, as well as certain non-personalising features such as the prominent position given to evocative English place names, were absent from the TTs of *Ctshk.com*. Sophisticated persuasive features such as double-edged advice and embedded hyperlinks were also absent from *CNTA.gov.cn*. Together with other grammatical errors, the less use of more sophisticated forms of organisational features in these two websites suggested their lower level of expertise in meeting their respective organisational objectives effectively.

### **6.1.3 National and regional identities re-presented in the different domestic sub-contexts**

Investigating beyond the broadest sense of 'Chineseness,' Chapter 5 examined the translation strategies for features of local discourse. This chapter discussed why certain aspects of the regional identity of the HK websites and of the national identity

of the China websites were re-presented in the TTs. The re-presentation of self-images as 'Chinese' and 'Hong Kongese' in the TTs of the China and HK websites respectively were interpreted with reference to both political and historical factors.

Some references to the past in the China websites were re-presented to formulate a sense of national superiority in the TTs. This could be considered an attempt to conform to China's diplomatic attempt at creating an image of being a powerful nation in foreign affairs (Wang 2003: 52) (see Section 5.3.1). Some references to Confucius and to the CCP added to the TTs of *Ctrip.com* indicated an attempt of this privately-run company to seek government support in future by practising self-censorship at present in an attempt to please the government (Hachigian 2001: 121) (see Section 5.5).

Although references to the past were also present in the HK websites, the ways that they were re-presented showed no attempt to construe an imperial image of China to project it as a powerful nation (see Sections 5.3.1 and 5.4.1.2). Even though some expressions added to the TTs appeared to convey a sense of 'being Chinese,' they showed no sign of conforming to the national image of China projected in its diplomatic contexts. Instead, the partially Westernised and 'Chinese' images of HK were formulated in the TTs of the HK websites to foreground a regional pride and an identity of hybrid cultural constituents unique to HK.

Some possible socio-political factors suggested why these national and regional identities appeared to be made more prominent in the TTs. While the 'Chineseness' associated with a sense of national superiority foregrounded in the TTs of the China websites was interpreted with reference to the prevalence of self-censorship in China's Internet community, the regional hybrid culture of HK underlined in the TTs of the HK websites suggested the absence of such political impact in HK's Internet community. For this reason, the HK websites indicated no attempt to seek government support by practising the form of self-censorship identified in China websites.

Moreover, the identity of 'selves' manifested in the China website translations did not entail distinctions between any sub-groups of Chinese, whereas that manifested in the HK websites was shown to distinguish the cultural status of Hong

Kongese as a cultural sub-group separate from mainland Chinese.

Several possible reasons suggested why this sense of regionalism conveyed by the above features of local discourse appeared to be more prominent in the TTs of the HK websites. First of all, being free from Internet censorship, the owners of the HK websites were more sensitive to different audience's perception rather than the government response. The website owners recognised that some voices within the Chinese community disapproved of the 'westernised' constituent of HK's hybrid culture (Chow 1992: 156) (see Sections 5.4.1.1 and 5.5). Some others emphasised HK as part of China rather than a region distinct from China (Hobson and Go 1994; Hobson 1997; Mok and Dewald 1999; qtd. in Henderson 2002: 339; Pennycook 1998: 170) (see Sections 5.4.1.2 and 5.5). It appeared that these regional characteristics of HK were formulated in the TTs because promoting the unique cultural characteristics of HK in the international context of the TTs is less likely to arouse these negative feelings of the TA. Yet, further study into similar discourse features in the STs would be needed in order to prove that whether this regional identity was undermined in the STs.

#### **6.1.4 Political and economic forces governing the act of self-representation in different websites**

The above translation strategies for various discourse features suggest that political influence, which may take the form of self-censorship prevalent in China's Internet community, is no less significant than economic objectives in shaping the translation strategies, particularly in the China websites. While economic objectives can be considered the major concern central in both the shared and different dimensions of the website contexts, the political intervention prevalent in China's Internet community can be a principal determinant specific to the two China-based websites. The political intervention can be realised in the CCP-controlled modernisation plan as shown in Chapter 3, and in the Internet censorship considered governing the translation strategies for *Ctrip.com* discussed in Chapter 5. This influence was particularly notable in the translational efforts that convey a sense of national pride and superiority through temporal references, that express Chinese people's fidelity to the rule of the CCP through references to Confucius, and that underline the respectable status of the CCP through references to the CCP added to the translations

in Chapter 5.

In this light, the possible political intervention in the translation strategies for the two China websites suggested that ‘market economics’ in this translational context as discussed in Chapter 4 seems slightly different from the conventional meaning of ‘market economics.’ Rather than developing “an economic system in which the main decisions regarding production, distribution, and exchange are made by the market” (*Dictionary of Finance and Banking*, ‘market economy’) and prices are not fixed by the government (*Collins Cobuild Advanced Learner’s English Dictionary*, ‘market economy’), the translation strategies for the China websites seem to provide an example of how state-controlled economic development is at work within China’s Internet presence.

Unlike the China websites, the translation strategies for the HK websites seem to be more economically than politically driven. Although the former regional director of the HKTb, Lily Shum, explains that the HK government provides the HKTb with financial support (Tang and Xi 2005: 465), she adds that economic success is also at the top of the priority list for the HK’s tourism authority (ibid.). This remark of Shum invited the criticism of Tang and Xi, who reproached the HKTb for failing to position itself as “a government branch” as they reckoned that commercial activities of the private sector are beyond the purview of the HKTb (ibid. 462). Yet, this opinion reaffirms that economic success may take precedence over any political purpose of *DiscoverHongKong.com*. From the website owners’ perspective, this criticism further attests that the primary objective of both the HK websites is economic success, even though the translation strategies for *Ctshk.com* indicate a comparatively lower level of expertise.

## 6.2 Research constraints

Due to the critical nature of the issues in question, several constraints as to selecting the relevant research methods and approaches to achieve the objectives of this thesis were difficult or even impossible to resolve. First of all, CDA aims to reveal how political and economic motives underlying translational activities constitute unequal power relations. Translation criteria associated with such motives were related to the internal operation of the organisation, of which the decisions are collectively made by some high-level members of the administration. In reality, this could be the case



of the travel agencies, whose survival depends largely on economic success. Their translation criteria depended on the agency's marketing strategies, which were decided by the top and treated as business secrets not to be disclosed to any potential or existing rivals, or any unaffiliated third parties. In this sense, translation criteria related to these confidential matters were inaccessible to the public, making an in-depth investigation that requires access to such information extremely difficult, irrespective of the socio-political context of the translated texts. It was difficult even for a researcher who has certain non-business connections with the agencies to obtain such primary information, not to mention a younger researcher or a translation student who has no prior connection or mutually beneficial relationship with the travel agencies. For this reason, the failure to receive clear replies from the tourism organisations in response to the fundamental questions, which were mentioned in Section 1.2.3, is understandable.

Given the aforesaid confidentiality, even if interviews with internal members of staff had been granted, they were unlikely to divulge the real intentions behind the translation criteria for research. In many cases, ideological messages identified in a translated text were incorporated unconsciously, and hence remained unstated even an interview was given. Since such messages were what the CDA intended to reveal, primary evidence from interviews was considered not be revealing.

In the case of the tourism authorities, one might claim that the translation criteria of their websites might also be related to high-level decisions but could be more transparent and accessible to the public. Nevertheless, information concerning such high-level decisions might also deny access by any parties if the information involves critical issues. The political and economic aspects of decisions relating to the translation criteria could be connected with the government's overall policies, and could involve more complex socio-political or even some sensitive issues.

One piece of evidence is the deletion of "Colonial Attractions," a section that features many tourist sites characterised as having distinctive colonial style in *DiscoverHongKong.com* (see Section 1.2.3). Although this section could be found at the initial stage of research, it was later removed entirely. Yet, questions to the HKTb intended to verify the reasoning behind this change were left unanswered.

One may argue that the failure of the HKTb to answer such questions might

simply reflect that this authority might not be in the right position to answer. This is because, as noted in Section 4.2.1.3, the HKTB is mainly responsible for promoting the tourism images of HK. It is not directly involved in the formulation of tourism policy, which is handled by the policy-making department, the Tourism Commission (TC).<sup>89</sup> Nevertheless, even if this argument was valid and the relevant members of staff from the TC agreed to be interviewed, politically sensitive issues, which are precisely what the CDA attempts to reveal, might remain untold. For this reason, interviews with relevant members of staff of official authorities proved impractical and not comprehensive.

Last but not least, one principal constraint concerned about the theoretical and methodological framework of this research. As noted in Sections 3.5, 4.5. and 5.5, if one needed to justify the claim that certain aspects of the multiple identities of the website owners were reinforced or created in the TTs, detailed research into these relevant discourse types in the Chinese language would be required. Nevertheless, the time frame of this research did not allow a further examination of the prominent features of these discourse types and ideological functions in the Chinese context, and the effort to identify them in the STs.

More importantly, a comprehensive study of the relevant discourse features in the STs would imply that the STs and TTs were to be studied in isolation. If this happened, this study would fail to conform to DTS's principle of comparative analysis concerning about the identification and formation of coupled pairs. In this sense, including the study of discourse features in the STs would not be plausible unless the entire theoretical framework was revamped. Yet, further difficulties might arise, for a new descriptive framework within translation studies in place of DTS might not be compatible with the concept of COS and CDA.

Nevertheless, the above research constraints by no means discourage attempts to approach relevant organisations for primary evidence in future research. Given the limitations of obtaining primary evidence due to the failure at conducting interviews with the tourism organisations, this thesis may exemplify how much similar research by a student in translation studies can achieve. Yet, if primary information is readily

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<sup>89</sup> Since *DiscoverHongKong.com* was created by the HKTB for marketing the tourism trade of HK, only this organisation immediately involved in its production was contacted at the initial stage of this research.

accessible or can be acquired with a reasonable effort, it can still be taken as crucial evidence. However, in order to obtain objective and comprehensive findings, information has to be verified by other secondary contextual evidence from research conducted by third parties.

### **6.3 Strengths of the integrated approach and the two-stage comparative method**

Despite the above limitations, the integrated approach and the multi-dimensional comparative method for this study has identified, from the website owners' perspective, some important issues relating to the study of the translations of tourism promotional materials on websites. This method has outlined several important parameters that have yet to receive more attention in translation studies, the studies of tourism promotional materials, and the studies of website translations.

For the study of website translations, this thesis has succeeded in using the website owners' perspective to provide explanations for the translation strategies, which may analyse the TA's expectations against the objectives of the website owners. For the study of the translations of similar promotional texts, this study has provided an analytical framework to explore critical issues in some seemingly non-controversial texts, and suggested in what ways they can be considered a form of discursive practice subject to both economic and political power within a broader socio-cultural context. For translation studies, this study has shown how to use an integrated approach to explore the complexity of a seemingly uniform translational context, and to correlate variations underlying the context with the multiple identities of the website owners presented to the Internet users. Lastly, despite the inaccessibility of primary evidence through interviews, this context-based approach succeeded in exploring critical issues based on evidence from similar contexts for in-depth discussion.

#### **6.3.1 Analysed audiences' expectations against website owners' objectives**

First of all, this thesis has illustrated the way of using an analytical method to understand how website translations can manifest the website owners' attempt to gear the expectations of the TA toward their own objectives. Focusing on multiple

perspectives of the website owners, this study started with identifying the ‘self’ based on contextual evidence, and conceptualised the website owners (see Section 2.3.1.2). The study has also underlined some important assumptions borrowed from media discourse about the *assumed* TA (see Section 2.2.2.2) that are also based on the perspective of the website owners. This particular perspective was also crucial for hypothesising the multiple identities of ‘self’ in different dimensions of the website contexts, for resolving some seemingly disunited translation strategies, and for narrowing down a multitude of the possible meanings of discourse features into one that is closest to what the owners intend to convey within the specific context of their websites.

Focusing on the shared dimension of the websites, Chapter 3 showed how to interpret the ideological meanings of many features typical of TD and AD, as well as their translation strategies, based on the perspective of a seller, an advertiser, a tourism promoter or a member of the host culture. This analytical method has resolved many seemingly paradoxical translation strategies by suggesting that they were economically driven, showing how the translations aimed to encourage consumption by the TA within a tourism setting.

For instance, this thesis interpreted from the perspective of the website owners why they seemed to have recourse to a minimalist strategy for rendering culture-specific contents (see Sections 3.4.1.2 and 3.4.1.3). Based on a functional perspective of the website owners, the study has prioritised their economic motivation and used it to interpret why culture-specific contents, which are supposed to be essential to both independent travellers (see Section 3.4.1.1) and members of the host community, appeared to be deleted from the TTs. From a customer-oriented perspective, the deletion might be understood as a commonly-used strategy to avoid obscuring the messages for the TA with too many unfamiliar source-culture references in tourism materials (see Section 3.4.1.1). An alternative interpretation from a functional perspective, however, suggested that the economic concern of members within the tourism trade was closer to the website owners’ viewpoint. This economic objective has, therefore, provided an answer to the above disunited interpretations, and suggested that the minimalist strategy was to divert the TA’s attention to the notions of consumerism and commodity advertising re-formulated in

the TTs.

The possible meanings perceived by the website owners interpreted from their perspective can be considerably different from the meanings perceived by others. By investigating such differences, cultural analysts or others producing website translations may understand better both the stated and unstated concerns of their potential clients – the website owners. Even if some pragmatic texts are generally believed to be ‘target-oriented,’ translators or cultural analysts may draw on the website owners’ perspective to study how the translation strategies for the texts manifest that the TA’s concerns are taken into consideration only after the benefits for the website owners have been considered.

Some other examples illustrated how, when seemingly disunited translation strategies for a discourse feature appear, they can be seen as specific to individual translational sub-contexts and concurrently adopted within a general context from the website owners’ perspective. For instance, Section 4.3.1 shows that the references to authorities in the official and corporate websites are re-presented in completely opposite ways. Nevertheless, this study has interpreted from the website owners’ perspective that the diverging translation strategies worked toward a similar function in different organisational sub-contexts. The deletion of such references from the TTs in an official website, and their insertion into the TTs in a corporate website, both indicated an attempt to depersonalise. Whereas in the former, references were deleted to distance the voice of the authority, their insertion into the latter suggested an attempt to boost the credibility of the agency by claiming solidarity with authorities and making them accountable for any undesirable information. In this sense, by interpreting the ideological meanings of these references from the website owners’ perspective grounded in the different organisational sub-contexts, the economic interest of the website owners identities was underlined as a common factor that may justify the opposite translation strategies. The different ways of re-presenting these references could all be seen as a strategy for marketing or international advertising. It helped encourage the TA to accept whatever they were shown by the website owners for the benefits of the owners.

A related example is the disunited translation strategies for Chinese temporal references in China and HK websites (see Section 5.3.1). From the perspective of

general TA, it seemed customary to preserve those Chinese temporal references and complement them with a corresponding western temporal marker in the TTs. For this reason, this translation strategy was expected to be found in both the China and the HK websites, but it was not. Nevertheless, a China-centred perspective has provided an interpretation of these two disunited strategies. It suggested that the effort to preserve such references in the China websites, in comparison with their deletion from the HK websites, could be an attempt by the China website owners to convey an imperial image of China in the international context.

The website owners' perspective is also crucial for making sense of some paradoxical ways of re-presenting some discourse features, and manifesting the discourse the website owners prioritise (see Section 3.3.2.1). For instance, while the markers of temporal proximity are usually avoided in TD, the translation strategy that indicated an attempt to insert them into the TTs might seem disunited. Nevertheless, one could not make sense of it without understanding from the website owners' perspective that they were formulated together with the images of historicity and authenticity in a binary structure to convey a sense of 'timelessness.'

Another example shows the addition of permissive expressions to the TTs (see Section 3.3.3.1). Within AD and TD, it seemed inappropriate to reduce a sense of certainty and uniqueness about the desirable characteristics of some tourism features. Nevertheless, from an advertiser's perspective, adding permissive features to the expressions of extremity could help validate the claim by distancing the voice of the advertiser and making his view sound more objective to the TA. Also, the deletion of the direct addressee "you" from the TTs might seem contradictory to AD (see Section 4.4.2.1). From an organisational perspective, however, their deletion was seen as an attempt to make an inanimate tourism feature an active subject, hence benefiting the entire tourism trade in general.

The common economic objective of the websites inferred from the website owners' perspective also suggested why the complex syntax pervaded in the TTs (see Section 3.4.2) even though it went against the stylistic convention of web-mediated texts (see Section 3.1.3). From the seller's perspective, consumerism is of paramount importance in the TTs. The need to re-express this concept in the TTs also suggested the importance of the image-building epithets, which these complex structures carry

in the TTs. The ideological function of these lengthy constructions in commodifying concepts of tourism may, therefore, provide an interpretation as to why they may pervade in the TTs.

The website owners' perspective also suggested how some undesirable expressions supposed to be absent from a promotional context became conducive to the economic objective when they were used as double-edged advice in the TTs (see Section 4.2.2.2). Rather than showing how the expressions were inserted into the TTs because they were what the TA expected, the website owners' perspective was adopted to see the undesirable qualities as an attempt to manage the TA's expectations and to steer them toward consumption. From the perspective of a corporate website, this translation strategy could even encourage the TA to skip the tourist sites possibly served by rival agencies so as to increase the likelihood that the TA would choose the services of the website owner.

The above examples provided interpretations as to why some seemingly disunited strategies for re-presenting the same set of linguistic resources may co-exist in the same translational context. Without understanding them from the website owners' perspective and underlining the consumption-related messages re-formulated in the TTs, the economic objectives of the website owners would not have been foregrounded.

### **6.3.2 Website translation as a site of discursive negotiation**

Another advantage of this integrated approach is that it offered an alternative perspective for studying this type of pragmatic translation as a discursive activity. Using CDA in conjunction with some other relevant approaches, the thesis underlined how seemingly non-controversial or 'innocent' translation could be influenced by both economic and political power.

The power discourse hypothesised as dominant in the context of a particular website or within a particular dimension of a website was based on the context in which a website is positioned. Although the websites were initially positioned within a media, tourism and promotional context, further observation suggested that their organisational sub-contexts and domestic sub-contexts were different. The existence of different dimensions of the websites contexts suggested that different power discourses could be prevalent in different contextual dimensions.

In Chapter 3, based on the hypothetically shared context of the websites, the approach hypothesised TD, AD and media discourse as the three prominent systems of power that govern translation activities within this contextual dimension. Their predominant status may also be evident by the omnipresence of their discourse features in the TTs of the websites. The ways of re-presenting such discourse features, which foregrounded that the concepts of consumerism and commodity advertising in the TTs, suggested the prevalence of economic power in this shared TT context. For instance, within the shared tourism and promotion context of the websites (see Chapter 3), the analysis showed the paramount importance of TD and AD. By providing interpretations as to why some of their discourse features were translated in particular ways, the comparative method underscored the findings that economic concerns outweighed other factors and the features of a particular discourse displaced the features of other discourses. For instance, the conventional style of website texts was undermined by the advertising and commodifying features. Evidence from previous studies on the tourism sectors of China and HK suggested that emphasising these two concepts particularly in the TTs context could be motivated by both a cultural consideration in marketing and a political concern. The website owners could have recognised that these concepts originated in the ‘West,’ and thus drew on them to evoke familiar feelings in the TA so that the promotional messages would be more convincing.

The emphasis on these two concepts might also suggest an imposition of some political influence. As noted in Section 3.2.4, the emphasis on encouraging consumption in the TTs might be a consequence of the CCP’s modernisation. Nevertheless, there is no direct evidence to prove the relation of this economic policy with the translation strategies in the China websites. Besides, no direct evidence could prove that this political influence might also prevail in the HK websites, which are not immediately under the political influence of the CCP.

Nevertheless, further comparison of the translation strategies for the organisational features suggested that political concerns could be prominent in the different organisational and domestic sub-contexts of the websites. Chapter 4 found that the organisational stance, the beneficiaries and the rivals of the websites were foregrounded in the translations. Although it was initially expected that the



beneficiaries, rivals and stances re-presented in the TTs by both websites in each of the categories would be similar, the translation strategies suggest that *DiscoverHongKong.com* displayed the use of more sophisticated forms of organisational features, and seemed to have a stronger intention and relevant knowledge in drawing on the discourse features to achieve its organisational objective. By using more sophisticated depersonalising features to orchestrate the TA's interpretations and a greater variety of hyperlinks to benefit more members of the trade, *DiscoverHongKong.com* manifested a higher degree of expertise than that shown in *CNTA.gov.cn* (see Section 3.2). The lower level of expertise of the latter was also seen in the existence of some simple grammatical errors, such as spelling mistakes and incorrect use of inter-word spacing. Of the two corporate websites, *Ctrip.com* was shown to be more capable of using various forms of organisational features to highlight the comparative advantages of the destinations, which are included in the itineraries of the agency. Sophisticated organisational features to keep the TA from vacillating between itineraries (see Section 4.3.2), the use of references to the authority to claim solidity in order to boost the credibility of the company (see Section 4.3.1), and the use of negative evaluative expressions to attract the TA to visit specific destinations (see Section 4.3.3) can be seen in only the TTs of *Ctrip.com*. These discourse features seldom appear in the other corporate website, *Ctshk.com*, although it should have an equally strong profit-making motive. The variations in the translation strategies suggested that, within the website contexts, level of expertise of the organisations can also be decisive in further complicating the translation strategies. Whether an organisation is in the private or the public sector does not appear to influence the profit-making motives of a website.

The comparative method also revealed the different degrees of expertise of the two corporate websites, which further complicated the translation strategies within their different organisational sub-contexts. These sophisticated forms of organisational control were absent from the TTs of *Ctshk.com*. This suggests that the degree of expertise of the two corporate websites may be a reason for this difference. In this sense, the two-stage comparative method working within the integrated approach has succeeded in rectifying the 'deficiency' of CDA. By identifying the various levels of expertise of the websites, the integrated approach identified this

additional contextual factor beyond those identified through CDA, and showed that it is equally prominent in influencing the translation strategies.

Compared with Chapters 3 and 4, Chapter 5 provided even stronger evidence that political power could be as significant as economic power in governing the translation strategies for this type of ‘innocent’ texts in some specific website contexts. By exploring different views of the owners of the China and HK websites toward their role as ‘Chinese,’ the two-stage method compared the national identity projected in the TTs of the China websites with the regional identity formulated in the TTs of the HK websites. Their differences suggested that the CCP’s political influence in the form of self-censorship could be a decisive factor in formulating a CCP-approved ‘Chineseness’ within China’s Internet community. The regional status emphasised by the HK websites in their ‘diplomatic context,’ together with some studies on the views of Hong Kongese on their own socio-cultural status, however, indicated the absence of this political influence. In other words, the comparative method underlined how political power could further complicate the translation strategies.

In fact, the political and economic power imposed onto the translation context as revealed in this thesis showed the important role of CDA in studying this type of translational activity. One may argue that this approach may neglect other contextual factors that are not related to political or economic issues but may be more important. The over-emphasis on political and economic influences in shaping the translation strategies might have weakened the claimed comprehensibility of Halliday’s COS.

### **6.3.3 Explored the complex contexts of the translations**

This integrated approach showed a way to explore multiple dimensions underlying a seemingly uniform website context. While most previous studies on website translations focus on only a single identity of the website owners,<sup>90</sup> this thesis explores their multiple identities manifested in the features of a multitude of co-existing discourses. Their features acquire different meanings from different dimensions of the website context. In addition to the integrated approach, the

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<sup>90</sup> Examples include the cultural identities of some corporate websites studied by McDonough (2006), and the local identity of websites launched by wine producers from different countries examined by Pocini (2007).

two-stage comparison method also enables cultural analysts or researchers in translation studies to gain insights into critical issues related to variations in the multiple identities of the website owners.

The integrated approach may highlight the different meanings of a discourse feature in different dimensions of context. For instance, some experiential features personified in the common translational context were considered to be commodifying an inanimate tourism feature (see Section 3.3.1.1) but manifesting a particular agency as the sole beneficiary in the different organisational sub-contexts (see Section 4.3.2.2). As for temporal markers pointing to the past, they were seen as reinforcing a sense of authenticity and historicity when inserted into the common TT context (see Section 3.3.1.3), but an attempt to convey national superiority within the domestic sub-context of the China websites (see Section 5.3.1). Within the common TT context, the formulation of contrastive language suggested an attempt to increase the prestige of a tourism product at the expense of its anonymous rivals (see Section 3.3.1.4). However, this very same feature reflected different beneficiaries and rivals of the official and corporate websites in their different organisational sub-contexts (see Sections 4.3.2 and 4.3.3). Even the expression ‘local’ had different meanings in different contextual dimensions. It simply conveyed authenticity within the common TT context (see Section 3.3.1.3), but were seen as reinforcing the regional identity of HK in the domestic sub-context of the HK websites (see Section 5.4.2). By exploring the different contextual significance behind the features constructing the various identities of the website owners, the two-stage comparative method showed a way to help cultural analysts and translators to appreciate a more in-depth and comprehensive study of a translational context.

#### **6.3.4 A context-based analytical framework that minimised research time and cost**

Lastly, for research on translation studies in general, this context-based approach also suggested a way to overcome various research constraints. They include limited research time and costs, as well as the inaccessibility of primary evidence through interviews, as discussed in Chapter 1 and Section 6.2. Even though primary evidence was not accessible, this research method could still interpret the translation strategies and their possible contextual significance from previous research on similar

discursive practices.

As mentioned in Section 1.2, information given in an interview by the organisations might not reveal their objectives in full. Politically sensitive issues and confidential information related to the operation of a corporation were likely to be left unmentioned in the interview. In addition, it is difficult even for the website owners themselves to pin down the identities and the associated aspects they would like to present. In this sense, interviewing representatives from the organisations might not yield convincing and useful evidence. Yet, these critical issues are what this thesis purports to explore. In this sense, the integrated approach of CDA and COS become useful in revealing some important assumptions underlying the translational contexts and providing explanations for the discourse features re-presented in the TTs. This research method, therefore, not only reduced the amount of effort invested in seeking primary evidence from the organisations whenever interviews were not given, it also provided evidence to substantiate politically and commercially sensitive issues, which might not have been accessible to researchers through interviews.

#### **6.4 Opportunities for further research**

Owing to the disunited adaptation methods for the non-verbal contents of the websites, the thesis did not dedicate much effort to examining the relation of the technical aspects of the websites with their identities. The variable ways of re-presenting the non-verbal contents of some of the tourism websites, particularly *Ctshk.com* and *CNTA.gov.cn*, may suggest that they are still at the fledging stage of development. Their jejune website design and the absence of sophisticated forms of discourse and linguistic devices (see Section 6.3.1) suggest that further improvements can be made so that more evidence relating to the technical aspects is available for in-depth research.

In view of the growing number of international organisations nowadays to bilingualise or multilingualise their websites for globalising and localising their products or services, it is expected that these organisations are ready to contribute resources to improving the layout and contents of their websites. It is anticipated that future research may also include the analysis of non-verbal features, such as moving images, animations or special sound effects, and the layout of websites, and may

study their relation with translation. Nevertheless, in collecting this type of audio-visual data, researchers will be required to possess necessary technological knowledge and resources. One important skill is to save a webpage as not only as a single file showing only static images but a complete package containing all linked files. This is to ensure that audio-visual features, including those moving images, animations and audio effects, initially displayed on the original webpage can be preserved for future reference.

Another intriguing topic that deserves further investigation is the study of changes in identities represented in a particular website across a certain period. Owing to the limited budget and time constraints of this thesis, a diachronic study as such was deemed impractical. Nonetheless, further research effort can be dedicated to study diachronically how a set of represented identities in a particular website is shown to change, ideally across a period of socio-political transition similar to the case of the HK websites. It is expected that a comparison of the represented identities across the period may help understand how the changed identities are influenced by socio-political transitions.

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<sup>1</sup> All the citations and the list of bibliography of this thesis conform to the MLA style.

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<sup>2</sup> The term "localization" and its meaning come from a list of glossary given next to the table of content of this journal. The author of this term is, therefore, anonymous.

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## Appendices

### Appendix 1

ST: “油麻地及旺角 – 穿梭購物街：園圃街雀鳥花園。” *DiscoverHongKong.com*.  
6 March, 2006

<[http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta\\_walk\\_walk2.jhtml](http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml)> (\*The first photograph has been enlarged as shown below.)

#### 旅遊熱點



共 70 多間雀鳥商店聚集一地。

先乘坐地鐵至太子站，取道 B1 出口，沿太子道西向東走，直至抵達園圃街雀鳥花園。

#### 1 園圃街雀鳥花園

旅客可在園圃街雀鳥花園起步。園內布局採用中式庭院設計，古雅清幽。園內設有眾多小攤子，售賣雀鳥、鳥籠和多種配件。唱雀有價有市，猶如寵物；每天不少愛雀人士在雀鳥花園流連，彼此交換飼養雀鳥心得，或為鳥兒選購各式飼料和食糧，令雀鳥唱起來更為動聽。開放時間由上午 7:00 至晚上 8:00。



▲ [頁頂](#)



街道上滿布花店，香氣沁人。

橫過雀鳥花園，前往園圃街和花墟道交界。

#### 2 花墟

花墟可說是香港最香氣四溢的街道，也是鮮花批發和零售中心。沿著街道前行，兩旁的花店擺滿燦爛繽紛的花卉及盆栽，售價吸引。這裡亦售賣籐籃、吊盆及乾花等。營業時間約由上午 7:00 至晚上 7:00。



TT: "Yau Ma Tei & Mong Kok – Markets for Leisure and Pleasure: (1) Yuen Po Street Bird Garden." *DiscoverHongKong.com* 6 March, 2006  
 <[http://www.discoverhongkong.com/eng/touring/hkwalks/ta\\_walk\\_walk2.jhtml](http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml)>  
 (\*The first photograph has been enlarged as shown below.)

## TOURIST ATTRACTIONS



Head to the Bird Garden for distinctive souvenirs.

Take the MTR to Prince Edward Station, then use the Mong Kok Police Station exit. Walk east along Prince Edward Road West to Yuen Po Street Bird Garden.

### 1 Yuen Po Street Bird Garden

Set within an attractive Chinese courtyard design, the Yuen Po Street Bird Garden is a market catering to bird lovers. They come to the market with cage in hand to find new birds of different types and sizes, buy accessories and food for their treasured pets, or to just take their pet birds for a "walk" and meet up with other bird lovers. The garden, with its many singing birds, offers a pleasant and novel experience. Open 7am - 8pm daily.



▲ [Top](#)



A rainbow of colours at the Mong Kok Flower Market.

Walk through the Bird Garden to the junction of Yuen Po Street and Flower Market Road.

### 2 Flower Market

This hub of Hong Kong's wholesale and retail floral business will welcome you with sweet natural fragrances and eye-catching colours of flowers and plants sold for very attractive prices. Other accessories, including plant hangers and dried flowers, are also available. Open 7am - 7pm daily.



▲ [Top](#)





## Appendix 2

**ST:** “長江三峽遊.” *CNTA.gov.cn*. 20 July 2006

<<http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639>> [The English translations shown in the red textboxes are subsequently added.]



# 中国旅游网

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## 神州风采

当前位置: 首页 / 神州风采 / 精品线路



### 长江三峡游

长江是中国第一大河，也是世界上最长的河流之一。长江三峡系也久负盛名，被喻为大自然造就的“天然画廊”、“人间仙境”。其中，巫峡峰峦险峻，峡旁奇峰峭壁，悬崖陡壁多急流，礁石林立，更有小三峡巫都峡，水清见底，两岸众多的名胜古迹和优美动人的传说，令人神往。如今，三峡大坝在修筑之中，展示在游客面前的将是“高峡出平湖”的景观。



#### 重庆 大足三原山石刻 北山石刻

大足：三原山摩崖造像  
三原山位于重庆市大足县东北角，距县城15公里。三原山造像在名僧赵智凤主持下雕于南宋淳熙六年至淳熙九年(公元1179—1249年)，历时70年。距今已有800多年历史。

三原山以青水崖造像最多，是就岩石刻造像走向顺势时雕出现的宗教造像杰作，也是世界罕见的佛教密宗造像。造像保存完好，规模宏大，雕刻精美，布局紧凑，艺术表现形式和内容有机结合，民族化、大众化、世俗化造像体系突出，融科学于艺术表现之中，内容既多且美，技法规则非凡，如水、采光、力学、防震等措施安排得巧妙、周密。

造像集中区的大佛洞，拥有大型密宗造像31组、碑刻7组、经幢17处、舍利塔2座，占总面积88平方米的千手观音，世界罕见；长31米的菩萨半身像，大而且美；观音女、弥勒女、观音菩萨造像气态雍容。造像反映社会事件，故事造像的造像像，显示出古代雕刻艺术家的创造力和精湛的技艺，闪烁着民族文化的灿烂光辉。

大足：北山摩崖造像  
北山又名龙窝山，距大足县城两公里。造像处于唐景福元年(公元892年)，经三代五宋两朝，历时250多年。北山一壁是唐末吴州刺史，吴(大足)、曾(安岳)、喻(简阳)、令(合川)四州都指挥使赵智凤所建，亦即唐、五代、南宋石刻造像的集中区。

北山以佛龛造像集中，共编为290号。其中有碑刻6组，经幢和造像柱55处，造像8组。刻有“文殊师利问疾经”一幅。石刻造像264龛像。从中既可了解到唐宋石刻造像的转化和艺术风格，又可欣赏到精美的雕刻造像艺术；新造像像洞被誉为“石能容佛”，其中的普贤造像被誉为“东方维纳斯”。石窟造像，藏家珍，22处古文字造像为世所珍存，既是稀世精品，又可补史料之残缺。

#### 世界名景

- 丝绸之路游
- 长城游
- 长江三峡游
- 黄河风情游
- 泰山山水游
- 江南水乡游
- 西南少数民族风情游
- 中原风情游
- 冰雪风光游
- 宗教文化游
- 桂林山水游
- 青少年修学游
- 女青年之旅
- 中华温泉游
- 海滨阳光度假游
- 神州寻梦游

Chongqing: Dazu Stone Sculptures; Stone carvings at Beishan Mountain

白帶封

[illegible]

### 羅姓族

据说他又名陶朱，号“西陵田舍翁”。唐高祖唐国隐山”的建德寺“德金川”寺，皆田界。寺后，张氏祖坟处不过40米，东口就是田界，东口可制，形如扇形大门，东口称为“东口”，故名“西陵寺”。东口就是田界，东口就是田界，东口就是田界。

太平河小二坪风景区

三、

两个洪区，奇峰突兀，岩石嶙峋，峭壁千仞，蜿蜒不断，一时奇峰突起，碧涛拍岸；洪峰峰回水转，碧波荡漾，可成景色奇观，美不胜收。

海官 兵 臣 謝英 兵部

同治庚午

[illegible]

钟氏在南朝齐阳和里西门桥头，是钟氏三女二大名称之，始建于唐开元元年(713年)。宋庆历五年(1045年)建于京邑修内院，并修作《皇极经世》，其中“光天之下世可承，后天之下亦可承”的名句格言，更信合钟家名脉天下。该塔高19米，为方形三层，飞檐翘起的塔木结构。塔顶系在玲珑剔透的宝相花斗拱，由铁铸成，塔名钟氏，而古时称之为钟山，为钟氏三女三子所居。现在的钟山为1984年重修，塔将丁居有钟氏大斗拱，塔身塔顶可容纳八百多名钟氏族人聚会山上。

湖北	5	8	10	12	14	16	18	20	22	24	26	28	30	32	34	36	38	40	42	44	46	48	50	52	54	56	58	60	62	64	66	68	70	72	74	76	78	80	82	84	86	88	90	92	94	96	98	100
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## 常州城水利枢纽工程

位于日喀则市西北部的冰湖中湖上，因紧接江口小集镇湖坝而得名，是冰江上兴建的第一坝。由西藏地质部派大水坝工程队。1970年第一期工程正式开工，1988年12月第二期工程全部建成。湖坝全长2606米，坝顶宽70米，总库容由15.8亿立方米，总装机容量由271.5万千瓦增至500万千瓦，有3级电站，1号、2号电站可通江可通航大型船只；3号电站可

## Hunan Province Yueyang: Dongting Lake and Yueyang Tower

**Hubei Province  
Yichang: Xining Gorge,  
Gezhouba Dam,  
Shennongjia, Shennong  
Creek**



TT: "Three Gorges Tour." CNTA.gov.cn. 20 July 2006

<<http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/index.htm>>



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## Three Gorges Tour

The Yangtze River is the longest river in China as well as one of the longest rivers in the world. The Three Gorges on the Yangtze River are famous for their breathtaking scenery, and are praised as nature's art gallery and wonderland. Of the three Gorges, the Qutang Gorge is magnificent and precipitous, the Wuxia Gorge is deep and beautiful and the Xiling Gorge has rapids and many rocks. The water in the Mini Three Gorges is clean and both banks are blanketed with trees and have many historical sites, scenic spots and lovely legends. Today, a huge dam is being built along the Three Gorges. After completion, it will offer visitors a new look amidst the precipitous gorges.

**Sichuan Province**

Chongqing: Dazhu Stone Sculptures, stone carvings at Beishan Mountain

Wanxian County: Baldi Town, the Qutang Gorge, Jimen, Daning

River and Wuxia Gorge




**Hunan province**

Yueyang: Dongting Lake and Yueyang Tower



**Hubei Province**

Yichang: Xiling gorge, Gezhouba Dam, Shennongjia, Shennong Creek

Shashi City: Ancient city of Jinzhou, Wanshou Pagoda, Wenxin Tower

Wuhan: Yellow Crane Tower and China Bells




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**Linked web page 1:** “Three Gorges Tour – Dongting Lake.” *CNTA.gov.cn*. 20 July 2006

<<http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/dongting.htm>>



**Linked web page 2:** “Three Gorges Tour – Yueyang Tower.” *CNTA.gov.cn*. 20 July 2006

<<http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/yueyang.htm>>



**Linked web page 3: “Three Gorges Tour – Yellow Crane Tower in Wuhan.”***CNTA.gov.cn*. 20 July 2006<<http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/wuhan.htm>>



## Appendix 3

ST: “長江三峡遊.” CNTA.gov.cn. 20 July 2006

<<http://www.cnta.gov.cn/szfc/jxllx.asp?id=A2006623104463628639>>

文星塔↓

位于湖北省沙市市荆江大堤内。始建于晚明。明嘉靖年间，公安派领袖袁宗道、袁宏道兄弟曾在此处会友赋诗。↵

武汉 黄鹤楼 编 钟 ↵

黄鹤楼↓

位于武汉市长江边的蛇山之顶。该楼原建于武昌黄鹤矶头，故名，被誉为“千古名胜，天下绝景”，是江南三大名楼之一。此楼屡建屡毁。1981年10月开始重建，于1985年6月建成开放。重建的黄鹤楼是以清代式样为蓝本的仿古建筑。楼分五层，高51.4米，黄瓦红柱，层层飞檐，四望如一。楼内装饰古色古香，并装有电梯和空调。↵

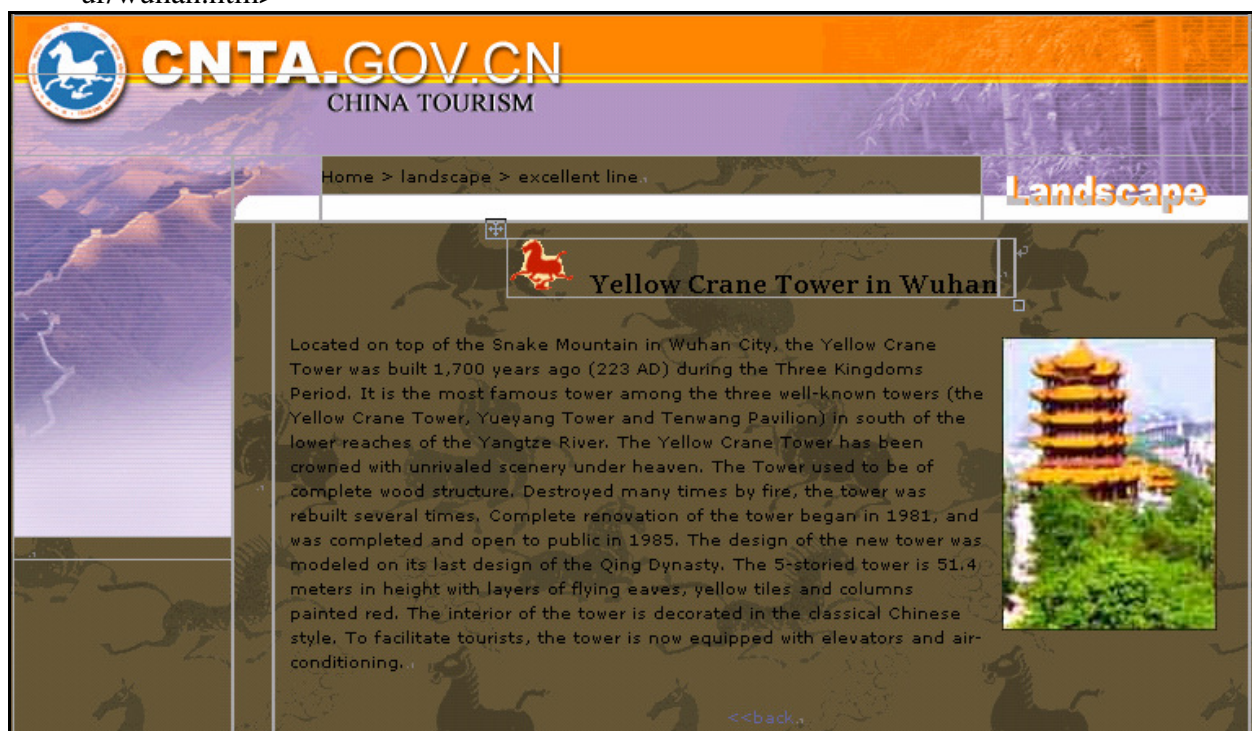
战国编钟↓

陈列在湖北省博物馆内。1978年夏从湖北随县战国曾侯乙古墓(约前430年)中出土了64件编钟。这些编钟出土时分三层八组悬挂在钟架上，形成了完整的十二乐音体系。编钟上刻有关于乐律铭文2800字。这套乐律比欧洲早1800多年。它不仅是世界音乐史上的重大发现，而且在世界铸造史上也极为罕见。↵

Yellow Crane  
Tower in  
Wuhan

TT: “Three Gorges Tour – Yellow Crane Tower in Wuhan.” CNTA.gov.cn. 20 July 2006

<<http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/wuhan.htm>>



## Appendix 4

ST: “公園.” *Ctshk.com*. 22 July, 2006

<<http://www.ctshk.com/chinese/city/hongkong/sightseeing/gy-1.htm>> [The English translations shown in the red textboxes are subsequently added.]



海洋公園
山頂公園
香港公園
香港動植物公園
虎豹別墅

皇后像廣場
九龍寨城公園
宋皇臺公園
嶺南之風園林
大埔海濱公園

在人口密集在香港，有著大大小小不勝數的公園。大到海洋公園，小到住宅區和道路旁玲瓏小巧的街心公園，共同構成這個高節奏的都市中一道從容的風景。

---

海洋公園



Ocean Park

位於港島南端的黃竹坑，佔地215畝，是東南亞規模最大的娛樂消閒公園之一。公園倚山傍海，景色秀美，建有世界上首屈一指的珊瑚礁水族館-海洋館，以及超動感影院和各種大型電

動遊戲機，園內每天有多場以海洋動物和鳥雀為主要演員的生動表演，海洋公園因此成為一個老幼咸宜的休閒遊樂場所。

乘坐全長225米、傾斜30度的全球第二長的戶外電梯，可分段經綠野花園、海洋天地和急流天地到達集古村#156。園內的主要設施如下：

雀鳥天堂：大型天幕的面積達17000平方米，天幕下茂密的林木中，棲息著150多種、2000多隻鳥雀，其中不乏難得一見的瀕危鳥類。

綠野花園：堪稱動物的天堂。恐龍徑、蝴蝶屋、金魚大觀園和大熊貓園，讓人大開眼界。

海洋天地：是海洋公園的經典所在。行進在海洋館和鯊魚館，有如置身於奇妙的海底世界；太平洋海岸的20頭海豹和海獅誤把他鄉作故鄉，主人般地怡然逍遙；海豚、海獅妙趣橫生的表演令人捧腹；登上東南亞最高的觀景塔-海洋摩天塔，把南中國海的秀色盡收眼底。



山上機動城：是一個冒險者的世界。最新大型機動遊戲機“極速之旅”(人稱“跳樓機”)，讓人從185英尺的高空垂直落下，在5秒鐘裏體驗再生的刺激。瘋狂過山車以最高77公里的時速環迴旋轉，把你的五臟六腑來個大翻轉。那些剛下車隨即又登上下一次旅程的人，不愧獲得“勇敢者”的稱號。

急流天地：越礦飛車全長678米，以最高70多公里的時速在美國西部的礦山中飛越。離地7米、最大旋轉直徑17米的飛天鞦韆，呈波浪式移動，每分鐘旋轉11次，是對勇氣和平衡機能的考驗。翻天飛鷹的數據令人驚心：垂直運行高度23.5米，運行最大直徑17米，中心旋轉速度每分鐘8轉，箱座旋轉每分鐘22轉，它無疑是對地心引力的挑戰。沖天搖擺船上傳出此起彼伏的尖叫声，引得遊客紛紛觀望。乘坐滑浪飛船，以最高每小時58公里的速度俯沖，四濺的水花掩雜著驚恐與興奮……坐上太空摩天輪，去靜靜地欣賞山光海景，把海洋公園的圖景都留在美好的記憶中吧。

集古村：是一處仿古旅遊景點，位於海洋公園的大樹灣入口處。集古村濃縮了中國13個朝代的歷史，場內有傳統工藝品製作示範和街頭表演。

交通：由銅鑼灣發車 - 72, 72A, 92, 96, 592；由中環發車 - 6A, 6X, 70, 75, 90, 97, 260, 262 (星期一至六)；由北角發車 - 38, 41A, 42；由筲箕灣發車 - 77, 99；由九龍灣發車 - 107；由沙田發車 - 170；由長沙灣發車 - 171；由鑽石山發車 - 671。

另有“城巴專線套票”提供海洋公園門券及往返香港島和海洋公園的交通服務 (629巴士)。發車地點是金鐘地鐵站和中環天星碼頭。



The Peak

### 山頂公園

位於港島太平山頂。山頂公園的魅力不僅在它本身的觀景、娛樂、飲食、購物等設施，搭乘百年纜車緩緩升往山頂的途中，腳下的叢林、精巧的別墅、林立的高樓便已是一道難得的風景。當纜車抵達終點，置身於熙熙攘攘的山頂廣場，你可相信這裏曾是尋常百姓不得涉足的禁地。



由山頂俯瞰，生機盎然的維多利亞港、風帆點點的南中國海、層層疊疊的遠山盡收眼底，令人心曠神怡。晚間的山頂公園則是欣賞香港夜景的最佳所在，港島九龍盡收眼底，水泥叢林在夜晚變得閃爍迷離，風情萬種，璀璨的霓虹燈把香港妝扮得分外美麗妖嬈。

建於港島最高點的凌霄閣，外觀有如一輪新月，內設觀景台、奇趣館、動感影院、機動遊戲廳、餐廳和商店。最新旅遊景點“杜莎夫人蠟像館”內政治領袖、文學巨匠、體壇名將和影視明星的蠟像唯妙唯肖，幾可亂真。信不信由你奇趣館面積約700平方米，包括11個主題展館，展有450多件來自世界各地的奇珍異品，令人稱奇。

交通：地鐵中環香港站、天星碼頭





**TT:** "Highlights - Ocean Park" *Ctshk.com*. 22 July, 2006

<<http://www.ctshk.com/english/destination/hongkong/highlights-12.htm>>

### Ocean Park

has mushroomed into the biggest entertainment complex in Southeast Asia overlooking the sea on the southern side of Hong Kong Island since its opening in 1977. It features the Panda Bear Habitat, an amusement park, aquarium and open-air theme park, a venue which together attracts well over three million visitors a year. The Middle Kingdom is a recreation of life in ancient China. It's a great place to visit with children and can be reached by Bus No.629 from Admiralty or green minibus No. 6 from the Star Ferry.

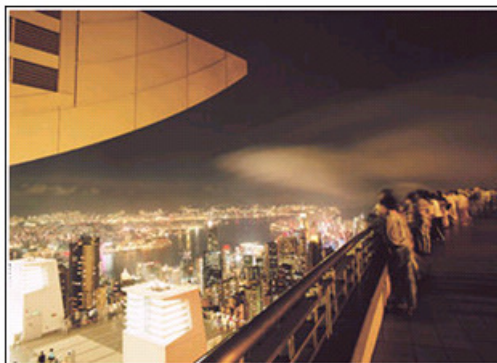


**TT:** "Highlights - The Peak" *Ctshk.com*. 22 July, 2006

<<http://www.ctshk.com/english/destination/hongkong/highlights-1.htm>>

### The Peak

Victoria Peak gives Hong Kong the most extraordinary and legendary vista of any modern city in the world. It was an upper-class residential area in colonial times and remains a prestigious residential area. It is a must see for any traveler to the island to board the century old Peak Tram up the hill and it's almost worth making the trip twice, once in daylight and once in the evening with neon lights ablaze. The views from the Peak Tower are spectacular and this is also a great place to get your bearings of Hong Kong and Kowloon. The new Peak Tower stands at 400 m above sea level and was built to withstand typhoons. The tram terminates here and the Tower contains various entertainment facilities (most are great fun for kids, such as the Asian Madam Tussaud's Wax Museum), shops and a few cafes. Standing next to the Tower is the Peak Galleria. This is another complex filled with restaurants, bars, shops, playground and the inevitable McDonald's. Walking half a kilometer to the west of the Tower brings you to the Old Governors Mountain Lodge and Gardens, considered the actual Peak, situated 140 meters above the Tower. The lodge itself is in ruins today, but the gardens are very pleasant, offering an alternative to the tower but equally impressive view in a more peaceful setting. There are numerous paths and tracks around the Peak and this is a popular spot for jogging and hiking.



## Appendix 5

ST: “黃大仙祠.” *Ctshk.com*. 22 July, 2006

<<http://www.ctshk.com/chinese/city/hongkong/sightseeing/zjms-1.htm#hdx>>

### 黃大仙祠

又名黃大仙廟，是香港最著名的廟宇，廟內的建築呈典型的中式古典風格，雕樞鏤宇、金碧輝煌，主殿、三聖堂、亭台、水池分佈有致。該祠原是道教廟宇，由於民間有謂黃大仙有求必應，故逐漸成為佛、道、儒三教匯集之所，長年香火鼎盛，善男信女、求籤問卜者雲集，尤以農曆年和傳統節慶期間為甚。

交通：地鐵黃大仙站B2出口



TT: “Wong Tai Sin Temple.” *Ctshk.com*. 22 July, 2006

<<http://www.ctshk.com/english/destination/hongkong/highlights-9.htm>>

### Wong Tai Sin Temple

All three main religions of China-Buddhism, Taoism and Confucianism- are practiced at this huge and colorfully decorated temple. It was built in 1973



in honor of the eponymous god, a shepherd taken by an immortal as a young boy and taught how to devise an elixir of immortality. Today he is one of Hong Kong's most popular gods and the temple is one of the city's most revered Taoist shrines. The temple itself is built to embrace the five elements of fire, earth, gold, wood and water. Fire and earth are represented in the Yue Heung Shrine, water in the temple fountain, wood in the

Library Hall and gold in the Bronze Luen Pavilion. There are many fortune tellers in the "office" to predict the future for a donation.



## Appendix 6

ST: “故宫” Ctrip.com. 12 March, 2006

<http://destinations.ctrip.com/destinations/sight.asp?resource=229&>

目的地资讯

概况

当地特色

最佳旅游时间

节日

风景点

所有景点

北京周边地区

昌平-大兴

朝阳区

海淀区

东城区

崇文区

丰台区

门头沟区

石景山区

顺义区-通州-平谷县

西城区

宣武区

延庆-怀柔-密云

推荐行程

当地住宿

餐饮

娱乐

购物

交通

北京周末游

预订

目的地指南>>中国>>北京

景区更新时间: 2005-11

最佳景点 1163

故宫

有奖励信息征集

又名紫禁城，它位于北京市中心、天安门广场北1公里、景山南门对面，东西宽753米，南北长961米，面积达72万平方米，是世界上规模最大的宫殿建筑群。故宫外周是一条宽62米、深6米的护城河；河内是周长3公里、高近10米的城墙，城墙四面都有门，南有午门，北有神武门，东有东华门，西有西华门；城墙四角还耸立着4座角楼，造型别致，玲珑剔透。

故宫大体上可以分为两大部分，南为工作区，即外朝，北为生活区，即内廷。外朝内廷的所有建筑排列在中轴线上，东西对称，秩序井然。

外朝是皇帝处理政事的地方，主要有三大殿：太和殿、中和殿、保和殿。其中太和殿最为高大、辉煌，它宽60.1米，深33.33米，高36.08米。皇帝登基、大婚、册封、命将、出征等都要在这里举行盛大仪式，其时数千人“三呼万岁”，数百种礼器钟鼓齐鸣，极尽皇家气派。太和殿后的中和殿是皇帝出巡重大典礼前休息和接受朝拜的地方，最北面的保和殿则是皇帝赐宴和殿试的场所。

内廷包括乾清、交泰、坤宁三宫以及东西两侧的东六宫和西六宫，这是皇帝及其嫔妃居住的地方，俗称为“三宫六院”。在居住区以北还有一个小巧别致的御花园，是皇室人员游玩之所。

故宫规模宏伟，布局严整，建筑精美，富丽堂皇，收藏有许多的稀世文物，是我国古代建筑、文化、艺术的精华。

交通：公交1、4、62、103、111可达。

门票：淡季（每年11月1日至次年3月31日）40元，旺季（每年4月1日至10月31日）60元；学生凭证20元。珍宝馆和钟表馆门票各10元。

开放时间：  
10月16日至4月15日，开放时间 8:30—16:30，止票时间 16:30（含钟表馆、珍宝馆）  
4月16日至10月15日，开放时间 8:30—17:00，止票时间 16:00（含钟表馆、珍宝馆）

小贴士：游故宫最好以中路为主，若时间许可的话，可到西路走走看看。爱好书法的人可不要错过养心殿西暖阁的三希堂，这里曾珍藏有三幅闻名遐迩的字帖。



提供照片 更多照片

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故宫

天安门广场

天坛

香山

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雍和宫

北京游记

北京景点推荐

精通当地导游

北京门票解答

北京自助路线

查询北京的商户

用户评分 (270人评选)

4.6分

请对故宫做出您的评价

5 (好极了)

4 (还不错)

3 (一般)


2 (不行)

1 (太差了)

发送

故宫漫游

TT: "Forbidden City (Dongcheng District)" *Ctrip.com*. 12 March, 2006  
 <<http://english.ctrip.com/destinations/sight.asp?resource=229>>

<p><b>Information</b></p> <ul style="list-style-type: none"> <li>➤ Introduction</li> <li>➤ Local Features</li> <li>➤ Climate</li> <li>➤ Attractions           <ul style="list-style-type: none"> <li>Sight Overview</li> <li>Sight Index</li> <li>Changping - Daxin</li> <li>Chongwen District</li> <li>Dongcheng District</li> <li>Fangshan District</li> <li>Feng Tai District</li> <li>Haidian District</li> <li>Mentougou District</li> <li>Xicheng District</li> <li>Yangqing - Huairou - Miyun</li> </ul> </li> <li>➤ Hotels</li> <li>➤ Dining</li> <li>➤ Entertainment</li> <li>➤ Shopping</li> <li>➤ Map</li> <li>➤ Transportation</li> </ul>	<p><b>Destination Guide &gt;&gt; China &gt;&gt; Beijing</b></p> <p><b>Forbidden City (Dongcheng District)</b></p> <p>The <b>Forbidden City</b> (<i>Zijincheng</i>)(also known as the Imperial Palace (<i>Gugong</i>) and the Palace Museum) is the largest and best preserved collection of ancient buildings in China. This site is an image of China relayed throughout the world on national days and at public events. Today, the Palace is filled with tourists but under the emperors, these "commoners" would have been executed had they dared to enter the complex! Given the popularity of the site, the Chinese government have invested a lot of time and money in the Palace and it is now a fantastic place to wander and dream of times gone by.</p>  <p>The entrance to the Palace is through <a href="#">Tian'anmen gate</a> and via a long walkway. Once you reach <b>Wumen (Meridian Gate)</b> you enter the heart of the Complex and this is the place to buy your tickets and the fantastic audio guide featuring the voice of smooth talking Roger Moore. This gate is the main gateway to the Forbidden City. Mr. Moore provides a fascinating insight not only into the palace buildings and constructions but relays anecdotes about the emperors themselves. All this and Roger Moore whispering in your ear, for only RMB25!</p> <p>Meridian Gate is the main gateway into the Forbidden City. There are five further gateways set in Meridian Gate but in fact, only three of these are clearly visible- its quite a feat to try and find the remaining two but give it a go!</p> <p>After passing through Meridian gate, you enter a huge Palace courtyard. Hereafter, the complex is divided into two sections: the <b>Inner Court</b> or the living quarters, and the working area also known as the <b>Outer Court</b>. The Palace courtyard itself contains the "stream of golden water" and five bridges, all decorated with carved torches, traditional symbols of masculinity. The Outer court is guarded by a row of lions protecting the Gate of <b>Supreme Harmony</b>.</p> <p>The Outer Court starts at the Hall of Supreme Harmony, the greatest and largest of</p>	<p><b>Best Attraction(s)</b></p> <ul style="list-style-type: none"> <li>• Badaling Great Wall</li> <li>• Beihai Park</li> <li>• Forbidden City</li> <li>• The Fragrant Hills</li> <li>• The Summer Palace</li> <li>• The Temple of Heaven</li> <li>• Tian'anmen Square</li> <li>• Yonghegong</li> </ul> <p><b>Hotel Recommendation</b></p> <ul style="list-style-type: none"> <li>• Beijing Kerry Center</li> <li>• Beijing News Plaza Hotel</li> <li>• Capital Hotel</li> <li>• China World Hotel Beijing</li> <li>• Crowne Plaza Beijing</li> <li>• Kempinski Hotel</li> <li>• King Wing Hot Spring Hotel</li> <li>• The Peninsula Palace Beijing</li> <li>• Anzhen Plaza</li> <li>• Asia Pacific Hotel Bei Jing</li> <li>• Bei Jing Prince Jun Hotel</li> <li>• Beijing Grand Hotel</li> <li>• Beijing Great Wall Sheraton Hotel</li> <li>• Beijing Hotel</li> <li>• Beijing Jin Jiang Fu Yuan Hotel</li> <li>• Beijing Xiangqing Commercial House</li> <li>• Cau International Conference Centre</li> <li>• China Resources Hotel</li> <li>• Holiday Inn Central Plaza Beijing</li> </ul>
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## Appendix 7

TT: "Welcome to China" CNTA.gov.cn. 8 January, 2006

&lt;http://www.cnta.gov.cn/lyen/index.asp&gt;

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- Xinjiang to Build Three New Railroads
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## Appendix 8

TT: "2006 Discover Hong Kong Year." *DiscoverHongKong.com*. 8 January, 2006  
 <<http://www.discoverhongkong.com/eng/index.jsp>>

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## Appendix 9 – Texts in Chapter 2

Text 1	<p>“...you’ll also find the Old Stanley Fort.”</p> <p><b>Source:</b> “Stanley Market.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml</a></p>
Text 2	<p>“...during Tin Hau’s birthday on the 23rd day of the third lunar month”</p> <p><b>Source:</b> “Clear Water Bay Peninsula.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml</a></p>
Text 3	<p>“... a typical 18th-Century Hakka house...”</p> <p><b>Source:</b> “Shau Kei Wan &amp; Chai Wan.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/district/index.jhtml">http://www.discoverhongkong.com/eng/touring/district/index.jhtml</a></p>
Text 4	<p>“3,000-year-old Bronze-Age rock carvings”</p> <p><b>Source:</b> “Cheung Chau.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml</a></p>
Text 5	<p>“位于浙江舟山群岛东南端的一个小岛，... 岛上的普陀山” (Wèiyú Zhéjiāng Zhōushān Qúndǎo dōngnán duān de yíge xiǎodǎo. ... Dǎoshàn de Pútuó Shān.)</p> <p><b>Back-translation:</b> On an island at the southeast end of the Zhoushan Archipelago, ... Mt. Putuo., which is on the island, ...</p> <p><b>Source:</b> “普陀山风景区.” <i>CNTA.gov.cn</i>. 21 July, 2006  <a href="http://www.cnta.gov.cn/szfc/jxlc.asp?id=A20066221843116739159">http://www.cnta.gov.cn/szfc/jxlc.asp?id=A20066221843116739159</a></p>
Text 6	<p>“The scenic spot is on an island at the southeast end of the Zhoushan Archipelago, on which there is a mountain called Mt. Putuo.”</p> <p><b>Source:</b> “Mt. Putuo Scenic Area (Putuo Mountain).” <i>CNTA.gov.cn</i>. 21 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/religious%20tours/putuo.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/religious%20tours/putuo.htm</a></p>
Text 7	<p>“這裡是本地人的美食熱點，聚集了不少西式餐館、亞洲風味餐廳及別緻酒吧。” (Zhèlǐ shì běndìrén de měishí rèdiǎn. Jùjí le bushǎo xīshì cānguǎn, Yǎzhōu fēngwèi cāntīng jí biézhi jiǔbā.)</p> <p><b>Back-translation:</b> Here is a hang out favoured by locals with a fun collection of bars and a coterie of restaurants featuring Asian cuisine.</p> <p><b>Source:</b> “山林道蘇豪區.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml</a></p>
Text 8	<p>“Hillwood Soho in Tsim Sha Tsui is a hang out favoured by locals with a fun collection of bars and a coterie of restaurants featuring Asian cuisine.”</p> <p><b>Source:</b> “Hillwood Soho.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml</a></p>
Text 9	<p>“香港會議展覽中心可能是灣仔區最顯眼醒目的地標，不僅有舉辦貿易展覽、博覽會、國際會議，1997 年香港主權回歸的盛典也是在香港會議展覽中心進行。” (Xiānggǎng Huìyì Zhǎnlǎn Zhōngxīn kěnéng shì Wānzǎi Qū zuì xiǎnyǎn de dìbiāo. Bùjǐn yǒu jǔbàn màoyì zhǎnlǎn, bólanhuì, guójì huìyì. 1997nián Xiānggǎng zhǔquán huíguī de shèngdián yěshì zài Xiānggǎng Huìyì Zhǎnlǎn Zhōngxīn jìnxíng.)</p>

	<p><b>Back-translation:</b> Hong Kong Convention &amp; Exhibition Centre is perhaps Wan Chai's most distinctive landmark. It has not only organised trade fairs, exhibitions and international conventions. In 1997, the ceremony of Hong Kong's change of sovereignty was also held at Hong Kong Convention &amp; Exhibition Centres.</p> <p><b>Source:</b> “灣仔.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml</a></p>
<b>Text 10</b>	<p>“Perhaps Wan Chai's most distinctive landmark is the magnificent Hong Kong Convention &amp; Exhibition Centre, venue for trade fairs, exhibitions and international conventions, as well as the ceremony to mark Hong Kong's change of sovereignty in 1997.”</p> <p><b>Source:</b> “Wan Chai.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/district/index.jhtml">http://www.discoverhongkong.com/eng/touring/district/index.jhtml</a></p>

## Appendix 10 – Texts in Chapter 3

Text 1	<p>“丝绸之路，作为中国大西北的主要旅游路线，经过十几年的开发和建设，” (<i>Sīchóu Zhī Lù. Zuòwéi Zhōngguó dà xīběi de zhǔyào lǚyóu lùxiàn. Jīngguò shíjǐ nián de kāifā hé jiànshè.</i>)</p> <p><b>Back-translation:</b> The Silk Road tours have been developed for over a decade as a major itinerary in northwestern China.</p> <p><b>Source:</b> “丝绸之路游。” <i>CNTA.gov.cn</i>. 19 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066231021263728617">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066231021263728617</a>&gt;</p>
Text 2	<p>“The Silk Road tours have been developed for over a decade as a main tourist product in northwestern China.”</p> <p><b>Source:</b> “Silk Road Tour.” <i>CNTA.gov.cn</i>. 19 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm</a>&gt;</p>
Text 3	<p>“The Central district is the heart of Hong Kong. It forms the city’s financial, business and administrative core with major banks, hotels and smart shops, ...” (TT only)</p> <p><b>Source:</b> “Central District.” <i>Ctshk.com</i>. 22 July, 2006 &lt;<a href="http://www.ctshk.com/english/destination/hongkong/highlights-2.htm">http://www.ctshk.com/english/destination/hongkong/highlights-2.htm</a>&gt;</p>
Text 4	<p>“Standing next to the Tower is the Peak Galleria. This is another complex filled with restaurants, bars, shops, playground and the inevitable McDonald’s.” (TT only)</p> <p><b>Source:</b> “山頂公園。” <i>Ctshk.com</i>. 22 July, 2006 &lt;<a href="http://www.ctshk.com/chinese/city/hongkong/sightseeing/gy-1.htm#sdgy">http://www.ctshk.com/chinese/city/hongkong/sightseeing/gy-1.htm#sdgy</a>&gt;</p>
Text 5	<p>“... this shopping paradise is a variety of bars and restaurants ranging from greasy spoon to up-market Continental.”</p> <p><b>Source:</b> “Stanley Main Street and Murray House.” <i>DiscoverHongKong.com.com</i>. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_sout1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_sout1.jhtml</a>&gt;</p>
Text 6	<p>“赤柱大街還有許多異國餐廳供應美味餐點和令人大快朵頤的點心。” (<i>Zhìzhù Dàijiē háiyǒu xǔduō yìguó cāntīng gōngyìng měiwèi cāndiǎn hé lìngrén dàkuài duōyí de diǎnxīn.</i>)</p> <p><b>Back-translation:</b> Stanley village also has an appetising range of restaurants and snack bars.</p> <p><b>Source:</b> “赤柱市場。” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_stan.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_stan.jhtml</a>&gt;</p>
Text 7	<p>“Stanley village also offers an appetising range of restaurants and snack bars.”</p> <p><b>Source:</b> “Stanley Market.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml</a>&gt;</p>
Text 8	<p>“您可在這裏進膳後再繼續行程。” (<i>Nín kězài zhèlǐ jìnshàn hòu zài jìxù xíngchéng.</i>)</p> <p><b>Back-translation:</b> You may continue your journey after having a meal here.</p> <p><b>Source:</b> “沙田中央圖書館及沙田大會堂。” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk4">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk4</a>&gt;</p>

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<b>Text 9</b>	<p>“The plaza provides a good place to stop for a meal.”  <b>Source:</b> “Sha Tin Central Library and Sha Tin Town Hall.”  <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk4.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk4.jhtml</a>          &gt;</p>
<b>Text 10</b>	<p>“價格吸引的商品、周遭充滿地方色彩的景象，莫不是引人入勝之處。” (<i>Jiàgé xīyǐnde shāngpǐn. Zhōuzāo chōngmǎn dìfāng sècǎi de jǐngxiàng. Mòbúshì yǐnrén rùshèng zhīchù.</i>)  <b>Back-translation:</b> Goods are at attractive prices and sights rich in local colour are everywhere -- everything is engrossing.  <b>Source:</b> “油麻地及旺角區 – 穿梭購物街.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml</a>          &gt;</p>
<b>Text 11</b>	<p>“You’ll love the ambience and the great deals you can get on souvenirs, clothing, electronic goods and much more.”  <b>Source:</b> “Yau Ma Tei &amp; Mong Kok – Markets for Leisure and Pleasure.”  <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml</a>          &gt;</p>
<b>Text 12</b>	<p>“人们在村头或打谷场上，竖起高高的秋千架，... 争试高低。” (<i>Rénmen zài cūntóu huò dǎgǔchǎng shàng. Shùqǐ gāogāode qiūqiānjià. ... Zhēngshì gāodī.</i>)  <b>Back-translation:</b> People erect a swing-stage scaffolding at the entrance of their villages or on the threshing grounds and swing.  <b>Source:</b> “延边---延边朝鲜族风情.” <i>CNTA.gov.cn</i>. 21 July, 2006  <a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066221857386825867">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066221857386825867</a>          &gt;</p>
<b>Text 13</b>	<p>“Tourists will see them swing at the entrance of their villages of on (sic) the threshing grounds, ...”  <b>Source:</b> “Yanbian Korean Folklore (Korean Village).” <i>CNTA.gov.cn</i>. 1 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/snow%20&amp;%20ice/cha oxian.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/snow%20&amp;%20ice/cha oxian.htm</a>          &gt;</p>
<b>Text 14</b>	<p>“早在 1904 年，電車就在同一條鐵軌上緩緩前進著，...” (<i>Zǎozài 1904 nián. Diànchē jiùzài tóngyī tiāo tiěguǐ shàng yuányuán qiánjìnzhe.</i>)  <b>Back-translation:</b> These trams rock, rattle and roll along the same tracks they have travelled since 1904.  <b>Source:</b> “香港電車.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_hong.jhtml</a>          &gt;</p>
<b>Text 15</b>	<p>“..., these ancient trams rock, rattle and roll along the same tracks they have travelled since 1904.”  <b>Source:</b> “HongKong Tramways.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_hong.jhtml">http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_hong.jhtml</a>          &gt;</p>
<b>Text 16</b>	<p>“據說新界五大氏族中的鄧氏宗族，” (<i>Jùshuō Xīnjiè wǔdà shìzú zhōng de Dèngshì zōngzú.</i>)</p>



	<p><b>Back-translation:</b> Most are connected with the Tang Clan, one of the Five Great Clans of the New Territories.</p> <p><b>Source:</b> “龍躍頭文物徑.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>
Text 17	<p>“Most are connected with the Tang Clan, one of the historic Five Great Clans of the New Territories.”</p> <p><b>Source:</b> “Lung Yeuk Tau Heritage Trail.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>
Text 18	<p>“沿着黄河线游览，不但可以领略黄河的磅礴气势，峡谷平湖等胜景和两岸独特风光，” (<i>Yánzhe Huánghé xiàn yóulǎn. Búdàn kěyǐ lǐngluè Huánghé de pángbó qìshì. Xiàngǔ Píng hú děng shèngjǐng hé liǎng'àn dú tè fēngguāng.</i>)</p> <p><b>Back-translation:</b> Touring along the Yellow River, travelers can not only enjoy the beautiful canyons, lakes and riverside scenery of the great momentum of this river, ...</p> <p><b>Source:</b> “黄河风情游.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxllx.asp?id=A2006623951173547764">http://www.cnta.gov.cn/szfc/jxllx.asp?id=A2006623951173547764</a>&gt;</p>
Text 19	<p>“Touring along the Yellow River, travelers can not only enjoy the beautiful canyons, lakes and riverside scenery of this monumental river, ...”</p> <p><b>Source:</b> “Yellow River Tour.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/index.htm</a>&gt;</p>
Text 20	<p>“... 是香港最著名的廟宇，” (<i>Shì Xiānggǎng zuì zhùmíngde miàoyǔ.</i>)</p> <p><b>Back-translation:</b> ... the temple is the city's most famous shrine.</p> <p><b>Source:</b> “黃大仙祠.” <i>Ctshk.com</i>. 22 July, 2006 &lt;<a href="http://www.ctshk.com/chinese/city/hongkong/sightseeing/zjms-1.htm#hdx">http://www.ctshk.com/chinese/city/hongkong/sightseeing/zjms-1.htm#hdx</a>&gt;</p>
Text 21	<p>“... the temple is one of the city's most revered Taoist shrines.</p> <p><b>Source:</b> “Wong Tai Sin Temple.” <i>Ctshk.com</i>. 22 July, 2006 &lt;<a href="http://www.ctshk.com/english/destination/hongkong/highlights-9.htm">http://www.ctshk.com/english/destination/hongkong/highlights-9.htm</a>&gt;</p>
Text 22	<p>“大明湖 ...，由珍珠泉、芙蓉泉、王府池等多处泉水汇流而成。” (<i>Dà míng Hú ... yóu Zhēnzhū Quán, Fúróng Quán, Wángfǔ Chí děng duōchù quánshuǐ huīliú ér'chéng</i>)</p> <p><b>Back-translation:</b> Daming Lake ...is fed by waters from Zhenzhu Spring, Furong Spring and many other springs.</p> <p><b>Source:</b> “大明湖.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxllx.asp?id=A2006623951173547764">http://www.cnta.gov.cn/szfc/jxllx.asp?id=A2006623951173547764</a>&gt;</p>
Text 23	<p>“The lake, with a history of over 1400 years, is fed by waters from Zhenzhu Spring, Furong Spring and many other springs.”</p> <p><b>Source:</b> “Daming Lake.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/daming.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/daming.htm</a>&gt;</p>
Text 24	<p>“即湖北江陵县城，战略地位十分重要，” (<i>Jí Húběi Jiānglíng xiànróng.</i> <i>Zhànlüè dìwèi shífēn zhòngyào.</i>)</p> <p><b>Back-translation:</b> (That) is Jiangling County of Hubei. Its strategic position is very important.</p>

	<p><b>Source:</b> “荆州古城.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlc.asp?id=A2006623104463628639">http://www.cnta.gov.cn/szfc/jxlc.asp?id=A2006623104463628639</a>&gt;</p>
<b>Text 25</b>	<p>“Jingzhou, now Jiangling County of Hubei, used to be a place of military strategic significance in history.” <b>Source:</b> “Jingzhou City in Jiangling.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/gezhouba.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/gezhouba.htm</a>&gt;</p>
<b>Text 26</b>	<p>“Catch the KCR train from the Hung Hom terminus and enjoy a close-up of the amazing growth of Hong Kong as you pass from the bustle of crowded urban suburbs to what was once the remote countryside of the New Territories.” (TT only) <b>Source:</b> “Fung Ying Seen Koon.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort1.jhtml</a>&gt;</p>
<b>Text 27</b>	<p>“此外，中銀大廈有 70 層樓高，是另一座令人驚豔的香港地標。” (<i>Cíwài, Zhōngyín Dàxià yǒu 70 cénglóu gāo. Shì lìngyízuò lìngrén jīngyàn de Xiānggǎng dìbiāo.</i>) <b>Back-translation:</b> The soaring 70-storey Bank of China Tower, meanwhile, is another of Hong Kong Island’s stunning landmarks. <b>Source:</b> “香港島.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml</a>&gt;</p>
<b>Text 28</b>	<p>“The soaring 70-storey Bank of China Tower, meanwhile, is another of Hong Kong Island’s most stunning landmarks.” <b>Source:</b> “Hong Kong Island.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/index.jhtml">http://www.discoverhongkong.com/eng/touring/district/index.jhtml</a>&gt;</p>
<b>Text 29</b>	<p>“...可容纳五千个席位的宴会厅，大如足球场，装设富丽堂皇。” (<i>Kě róngnà wǔqiānge xíwèi de yànhuìtīng. Dàrú zúqíuchǎng. Zhuāngshè fùlì tánghuáng.</i>) <b>Back-translation:</b> ... the banquet hall, which can accommodate 5,000 seats, is as large as a football field and is splendid. <b>Source:</b> “人民大会堂.” <i>Ctrip.com</i>. 12 March, 2006 &lt;<a href="http://destinations.ctrip.com/destinations/sight.asp?resource=228&amp;">http://destinations.ctrip.com/destinations/sight.asp?resource=228&amp;</a>&gt;</p>
<b>Text 30</b>	<p>“The most impressive room is the 5,000 seater banquet hall.” <b>Source:</b> “The Great Hall of the People.” <i>Ctrip.com</i>. 12 March, 2006 &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=228">http://english.ctrip.com/destinations/sight.asp?resource=228</a>&gt;</p>
<b>Text 31</b>	<p>“這裡是下午茶的好去處，半島的糕點與黃瓜三明治是酒店內最聞名的美味小點心！” (<i>Zhèlǐ shì xiàwǔchá de hǎo qùchù. Bàndǎo de gāodiǎn yǔ huángguā sānmínzhì shì jǐudiàn nèi zuìwénmíng de měiwèi xiǎodiǎnxīn.</i>) <b>Back-translation:</b> This is a nice place for afternoon tea with cakes and cucumber sandwiches. <b>Source:</b> “半島酒店.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_kow1.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_kow1.jhtml</a>&gt;</p>
<b>Text 32</b>	<p>“It is the ideal spot for afternoon tea with cakes and cucumber sandwiches.” <b>Source:</b> “The Peninsula.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_kow.jhtml">http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_kow.jhtml</a>&gt;</p>

Text 33	<p>“多種便利的渡輪及「街渡」，可讓想遊覽眾多離島的遊客深入香江迷人的偏遠小村莊。” (<i>Duōzhǒng biànlìde dùlún jí jiēdù. Kě ràng xiǎng yóulǎn zòngduō lídǎo de yóukè shēnrù Xiāngjiāng mǐrénde piānyuǎn xiǎo cūnzhuāng.</i>)</p> <p><b>Back-translation:</b> Various handy ferry and <i>kaido</i> services enable island-hopping visitors to see much more of Hong Kong's charming and remote villages.</p> <p><b>Source:</b> “其他離島.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_out.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_out.jhtml</a>&gt;</p>
Text 34	<p>“Various handy ferry and <i>kaido</i> services enable island-hopping visitors to see much more of Hong Kong's charming, more remote villages.”</p> <p><b>Source:</b> “Other Islands.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml</a>&gt;</p>
Text 35	<p>“今天，游客可乘飞机、火车、汽车沿丝绸之路旅行，既快捷便利，又舒适安全。” (<i>Jīntiān. Yóukè kěchéng fēijī, huǒchē, qìchē yán Sīchóu Zhīlù lǚxíng. Jì Kuàijié biànlì. Yòu shūshì ānquán.</i>)</p> <p><b>Back-translation:</b> Today, tourists can travel along the route in both efficient and comfortable ways-by air, rail and land.</p> <p><b>Source:</b> “丝绸之路游.” <i>CNTA.gov.cn</i>. 19 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066231021263728617">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066231021263728617</a>&gt;</p>
Text 36	<p>“Today tourists can travel along the route in more efficient and comfortable ways-by air ,(sic) rail and land.”</p> <p><b>Source:</b> “Silk Road Tour.” <i>CNTA.gov.cn</i>. 19 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm</a>&gt;</p>
Text 37	<p>“Standing next to the Tower is the Peak Galleria. This is another complex filled with restaurants, bars, shops, playground and the inevitable McDonald's. Walking half a kilometer to the west of the Tower brings you to the Old Governors Mountain Lodge and Gardens, considered the actual Peak, situated 140 meters above the Tower. The lodge itself is in ruins today, but the gardens are very pleasant, offering an alternative to the tower but equally impressive view in a more peaceful setting.” (TT only)</p> <p><b>Source:</b> “The Peak.” <i>Ctshk.com</i>. 22 July, 2006 &lt;<a href="http://www.ctshk.com/english/destination/hongkong/highlights-1.htm">http://www.ctshk.com/english/destination/hongkong/highlights-1.htm</a>&gt;</p>
Text 38	<p>“天后宫为中国三大妈祖庙之一，内设天津民俗博物馆，宫前广场及戏楼常有民间文艺及戏曲表演。” (<i>Tiānhòu Gōng wéi Zhōngguó sāndà mǎzǔ miào zhīyī. Nèishě Tiānjīn Mínsú Bówùguǎn, Gōngqián Guǎngchǎng jí xìlú chángyǒu mínjiān wényì jí xìqǔ biǎoyǎn.</i>)</p> <p><b>Back-translation:</b> In addition, here stands one of the three major temples to Matsu in which is the Tianjin Museum of Folk Custom, Gongqian Plaza and the opera tower where Chinese folk art and operas are often performed.</p> <p><b>Source:</b> “古文化街.” <i>CNTA.gov.cn</i>. 21 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066221910216902105">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066221910216902105</a>&gt;</p>
Text 39	<p>“In addition, here stands one of the three major temples to Matsu in which there is a museum of folk custom today.”</p> <p><b>Source:</b> “The Street of Old Culture (Ancient Cultural Street).” <i>CNTA.gov.cn</i>. 21 July, 2006</p>

	< <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/central%20tour/street.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/central%20tour/street.htm</a> >
<b>Text 40</b>	<p>“1984 年列为全国道教重点宫观，同时对外开放。” (1984 nián lièwéi quánáguó Dàojiào zhòngdiǎn gōngguàn. Tóngshí duìwài kāifàng.)</p> <p><b>Back-translation:</b> It has been listed as an important Taoist site and opened to the public since 1984.</p> <p><b>Source:</b> “白云观.” <i>Ctrip.com</i>. 12 March, 2006</p> <p>&lt;<a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=5178">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=5178</a>&gt;</p>
<b>Text 41</b>	<p>“Nowadays it is still an important Taoist site and opened to the public in 1984.”</p> <p><b>Source:</b> “Baiyun Guan (Xicheng District).” <i>Ctrip.com</i>. 12 March, 2006</p> <p>&lt;<a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=5178">http://english.ctrip.com/Destinations/Sight.asp?Resource=5178</a>&gt;</p>
<b>Text 42</b>	<p>“這是香港歷史最悠久、專收外籍學生的學校” (Zhèshì Xiānggǎng lìshǐ zuì yóujiǔ, zhuānshōu wàijí xuéshēng de xuéxiào.)</p> <p><b>Back-translation:</b> This is the oldest school constructed for foreign residents in Hong Kong.</p> <p><b>Source:</b> “前九龍英國學校-古物古蹟辦事處.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort1.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort1.jhtml</a>&gt;</p>
<b>Text 43</b>	<p>“... this is the oldest surviving school building constructed for foreign residents in Hong Kong.”</p> <p><b>Source:</b> “Former Kowloon British School - Antiquities &amp; Monuments Office Exhibition Gallery.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_kow.jhtml">http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_kow.jhtml</a>&gt;</p>
<b>Text 44</b>	<p>“鐘樓是前九廣鐵路車站的一部份，建於 1915 年。” (Zhōnglóu shì qián Jiuguǎng Tiélù Chēzhàn de yíbùfēn. Jiànyú 1915 nián.)</p> <p><b>Back-translation:</b> The Clock Tower was part of the former Kowloon-Canton Railway Terminus. It was built in 1915.</p> <p><b>Source:</b> “鐘樓.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_kowl.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_kowl.jhtml</a>&gt;</p>
<b>Text 45</b>	<p>“... the Clock Tower was part of the former Kowloon-Canton Railway Terminus. Built in 1915, it marks the start of the scenic Waterfront Promenade and remains as a photogenic monument to Tsim Sha Tsui’s rail heritage.”</p> <p><b>Source:</b> “Clock Tower.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_kow.jhtml">http://www.discoverhongkong.com/eng/touring/attractions/ta_attr_kow.jhtml</a>&gt;</p>
<b>Text 46</b>	<p>“在龙亭的前面有两个大湖，... 把龙亭装点得更加雄伟。” (Zài Lóngtíng de qiánmiàn yǒu liǎngge dàhú. ... Bǎ Lóngtíng zhuāngdiǎnde gèngjiā xióngwěi.)</p> <p>There are two lakes flanking the pavilion: ... , they decorate the pavilion by making it even more magnificent.</p> <p><b>Source:</b> “開封龍亭.” <i>CNTA.gov.cn</i>. 20 July, 2006</p> <p>&lt;<a href="http://www.cnta.gov.cn/szfc/jx1x.asp?id=A2006623951173547764">http://www.cnta.gov.cn/szfc/jx1x.asp?id=A2006623951173547764</a>&gt;</p>
<b>Text 47</b>	<p>“There are two lakes flanking the pavilion: ... this adding to the magnificence of the pavilion.”</p> <p><b>Source:</b> “Dragon Pavilion.” <i>CNTA.gov.cn</i>. 20 July, 2006</p> <p>&lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20to ur/dragon%20pavilion.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20to ur/dragon%20pavilion.htm</a>&gt;</p>

Text 48	<p>“沿著城門河岸漫步也頗具一番舒適寧靜的滋味。” (<i>Yánzhe Chéngménhé mànbù yě pǒjù yīfān shūshì níngjìngde zīwèi.</i>)</p> <p><b>Back-translation:</b> ... to walk along the Shing Mun River is quite peaceful.</p> <p><b>Source:</b> “沙田區.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_new.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_new.jhtml</a>&gt;</p>
Text 49	<p>“... as well as peaceful walks along the Shing Mun River.”</p> <p><b>Source:</b> “Sha Tin Area.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml</a>&gt;</p>
Text 50	<p>“大埔為年代久遠的市集城鎮，” (<i>Dàbù wéi niándài jiūyuǎnde shìjī chéngzhèn.</i>)</p> <p><b>Back-translation:</b> Tai Po is an ancient market town.</p> <p><b>Source:</b> “大埔區.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_new.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_new.jhtml</a>&gt;</p>
Text 51	<p>“The ancient market town of Tai Po is ...”</p> <p><b>Source:</b> “Tai Po Area.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml</a>&gt;</p>
Text 52	<p>“如果您喜歡現代感十足的結構設計，想必會很欣賞香港匯豐銀行總廈的建築，...” (<i>Rúguǒ nín xǐhuān xiàndàigǎn shízú de jiégòu shèjì. Xiǎng bìhuì hěn xīnshǎng Xiānggǎng Huìfēng Yínháng Zǒngxià de jiàngzhú.</i>)</p> <p><b>Back-translation:</b> If you appreciate modern architecture, you surely are supposed to enjoy the HSBC Headquarters.”</p> <p><b>Source:</b> “中環.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml</a>&gt;</p>
Text 53	<p>“Those who appreciate modern architecture will enjoy the HSBC Headquarters.”</p> <p><b>Source:</b> “Central.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/index.jhtml">http://www.discoverhongkong.com/eng/touring/district/index.jhtml</a>&gt;</p>
Text 54	<p>“房檐用金黃色藍色琉璃瓦鑲嵌砌築，輝煌壯觀。” (<i>Fángyán yòng huángjīnsè lánsè líulíwǎ xiāngqiàn qìzhù, huīhuáng zhuàngguān.</i>)</p> <p><b>Back-translation:</b> With their eaves inlaid with golden and blue glazed tiles, the halls are resplendent and magnificent.</p> <p><b>Source:</b> “成吉思汗陵.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623951173547764">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623951173547764</a>&gt;</p>
Text 55	<p>“With their eaves inlaid with golden and blue glazed tiles, the halls look resplendent and magnificent.”</p> <p><b>Source:</b> “The Mausoleum of Genghis Khan.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/genghis%20khan.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/genghis%20khan.htm</a>&gt;</p>
Text 56	<p>“中心內廣植各種樹木和密林，...” (<i>Zhōngxīn nèi guǎngzhí gèzhǒng shù mù hé mìlín.</i>)</p> <p><b>Back-translation:</b> The centre features every specie of trees and dense forest ...</p> <p><b>Source:</b> <i>DiscoverHongKong.com</i>. “獅子會自然教育中心.” 16 February, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_saik2.j">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_saik2.j</a>&gt;</p>

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<b>Text 57</b>	<p>“The centre features a little of almost everything rural to be found in Hong Kong ...”</p> <p><b>Source:</b> “Lions Nature Education Centre.” <i>DiscoverHongKong.com</i>. 16 February, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_saik2.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_saik2.jhtml</a>&gt;</p>
<b>Text 58</b>	<p>“介乎地鐵油麻地站和旺角站之間的彌敦道最興旺，” (Jièhū Yóumádì hé Wàngjiǎo zhījiān de Nídūn Dào zuì xīngwàng.)</p> <p><b>Back-translation:</b> Within these two neighbourhoods are side streets and alleys that are home to Hong Kong’s liveliest spectacles. (Literal translation: In between Yaumatei and Mongkok MTR stations, Nathan Road is the liveliest.)</p> <p><b>Source:</b> “油麻地及旺角區 - 穿梭購物街.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml</a>&gt;</p>
<b>Text 59</b>	<p>“Within these two neighbourhoods are side streets and alleys that are home to one of Hong Kong’s liveliest spectacles.”</p> <p><b>Source:</b> “Yau Ma Tei &amp; Mong Kok - Markets for Leisure and Pleasure.” <i>DiscoverHongKong.com</i>. 10 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml</a>&gt;</p>
<b>Text 60</b>	<p>“And it’s the huge portrait of Mao (one of the few remaining on public display) which most Chinese flock to.”</p> <p><b>Source:</b> “Tian’anmen or The Gate of Heavenly Peace.” <i>Ctrip.com</i>. 12 March, 2006 &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=228">http://english.ctrip.com/destinations/sight.asp?resource=228</a>&gt;</p>
<b>Text 61</b>	<p>“If there is one museum in Hong Kong you should make a special effort to visit it is the Hong Kong Heritage Museum in Sha Tin New Town - the biggest, costliest, newest and in its field undoubtedly the most comprehensive of them all.” (TT only)</p> <p><b>Source:</b> “HK Heritage Museum.” <i>DiscoverHongKong.com</i>. 16 February, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_shat1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_shat1.jhtml</a>&gt;</p>
<b>Text 62</b>	<p>“If you do take a look in here, you’ll be following in the footsteps of the rich and famous.” (TT only)</p> <p><b>Source:</b> “The Great Hall of the People.” <i>Ctrip.com</i>. 12 March, 2006 &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=228">http://english.ctrip.com/destinations/sight.asp?resource=228</a>&gt;</p>
<b>Text 63</b>	<p>“Visitors can wander at will along covered walkways, purchase their own live seafood from the many market stalls, ...”</p> <p><b>Source:</b> “Lei Yue Man.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_kow1.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_kow1.jhtml</a>&gt;</p>
<b>Text 64</b>	<p>“寺內還設有齋堂。” (Sìnèi hái shèyǒu zāitáng.)</p> <p><b>Back-translation:</b> Inside the monastery is also established a vegetarian restaurant.</p> <p><b>Source:</b> “寶蓮寺/天壇大佛.” <i>Ctshk.com</i>. 22 July, 2006 &lt;<a href="http://www.ctshk.com/chinese/city/hongkong/sightseeing/zjms-1.htm#blsttdf">http://www.ctshk.com/chinese/city/hongkong/sightseeing/zjms-1.htm#blsttdf</a>&gt;</p>
<b>Text 65</b>	<p>“Visitors can also dine in the vegetarian restaurant at the monastery.”</p> <p><b>Source:</b> “Big Buddha.” <i>Ctshk.com</i>. 22 July, 2006</p>

	< <a href="http://www.ctshk.com/english/destination/hongkong/highlights-10.htm">http://www.ctshk.com/english/destination/hongkong/highlights-10.htm</a> >
<b>Text 66</b>	<p>“正殿神壇供奉洪聖爺、財帛星君及水仙爺。” (<i>Zhèngdiàn shéntán gōngfèng Hóngshèng Yé, Cáibái Jū jí Shuǐxiān Yé.</i>)</p> <p><b>Back-translation:</b> Hung Shing Ye, Choi Pak Shing Kwan and Shui Sin Yeuh are set in a place of honour on the main altar.</p> <p><b>Source:</b> “洪聖古廟.” <i>DiscoverHongKong.com</i>. 16 February, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_saik1.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_saik1.jhtml</a>&gt;</p>
<b>Text 67</b>	<p>“In addition to the image of Hung Shing set in a place of honour on the main altar, there are images of two other deities of seafarers, Choi Pak Shing Kwan and Shui Sin Yeuh.”</p> <p><b>Source:</b> “Hung Shing Temple.” <i>DiscoverHongKong.com</i>. 16 February, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_saik1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_saik1.jhtml</a>&gt;</p>
<b>Text 68</b>	<p>“... it was built by Emperor Xiawen of the Northern Wei Dynasty to accommodate an eminent Indian monk, Bodhidharma, alleged founder of the Chan (Zen) sect of Buddhism.” (TT only)</p> <p><b>Source:</b> “Shaolin Monastery.” <i>Ctrip.com</i>. 13 March, 2006 &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=7954">http://english.ctrip.com/destinations/sight.asp?resource=7954</a>&gt;</p>
<b>Text 69</b>	<p>“They include an ancient Man Mo Temple built nearly a century ago by the Tsat Yeuk community to mark the founding of Tai Wo Market, as well as a couple of fine colonial buildings.”</p> <p><b>Source:</b> “Tai Po Area” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_new.jhtml</a>&gt;</p>
<b>Text 70</b>	<p>“The Great Wall- Jinshanling Pass”</p> <p><b>Source:</b> “The Great Wall- Jinshanling Pass.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/great%20wall/jinshanling.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/great%20wall/jinshanling.htm</a>&gt;</p>
<b>Text 71</b>	<p>“沿湖有岳阳楼、君山、鲁肃墓、慈氏塔、屈子祠、城陵矶、金门刘备城等名胜古迹。” (<i>Yánhú yǒu Yuèyánglóu, Jūnshān, Lǔsùmù, Císhìtǎ, Qūzǐsì, Chénglíngjī, Jīnmén Líubèi Chéng dēng míngshèng gǔjǐ.</i>)</p> <p><b>Back-translation:</b> Around the lake there are the Yueyang Tower, Mount Jun, Lu Sus Tomb, Cishi Pagoda, Quzi Temple, Chenglingji, Jinmen Liubei City and a number of sites of historic interest.</p> <p><b>Source:</b> “洞庭湖.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639</a>&gt;</p>
<b>Text 72</b>	<p>“Around the lake there are the Yueyang Tower, Mount Jun, Lu Sus Tomb and a number of sites of historic interest.”</p> <p><b>Source:</b> “Dongting Lake.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/dongting.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/dongting.htm</a>&gt;</p>
<b>Text 73</b>	<p>“贵妃墓其实只是杨贵妃的衣冠冢，位于兴平县马嵬镇西 500 米处，距西安 60 公里。” (<i>Guīfēi Mù qíshí zhǐshì Yáng Guīfēi de yīguānzhǒng, wèiyú Xīngpíng Xuàn Mǎzǎi Zhèn xī 500 mǐ chǔ, Jù Xī'ān 60 gōnglǐ.</i>)</p> <p><b>Back-translation:</b> The Tomb of Concubine Yang is, in fact, only the yiguanzhong of Yang. It is situated about 60 km to the west of Xi'an.</p> <p><b>Source:</b> “杨贵妃墓.” <i>Ctrip.com</i>. 13 March, 2006</p>

	< <a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=6165">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=6165</a> >
<b>Text 74</b>	<p>“The Tomb of Concubine Yang is situated about 60 km to the west of Xi’an.”</p> <p><b>Source:</b> “The Tomb of Concubine Yang.” <i>Ctrip.com</i>. 13 March, 2006</p> <p>&lt;<a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=6165">http://english.ctrip.com/Destinations/Sight.asp?Resource=6165</a>&gt;</p>
<b>Text 75</b>	<p>“因原址重建，美利樓曾於 1982 一磚一瓦的拆除，然後再一瓦一磚的拼構回去，搬到赤柱來。” (<i>Yīn yuánzhǐ chóngjiàn, Měilì Lóu céngyú 1982 yīzhuān yīwǎ de chāichú, rán hòu zài yīwǎ yīzhuān de pīngòu huíqù. Bāndào Chìzhù lái.</i>)</p> <p><b>Back-translation:</b> Because of the redevelopment project at its original site, Murray House was dismantled in 1982 and put back together again - brick by brick – here at Stanley.</p> <p><b>Source:</b> “赤柱市場.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_stan.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_stan.jhtml</a>; accessed on&gt;</p>
<b>Text 76</b>	<p>“It was dismantled in 1982 and put back together again - brick by brick.”</p> <p><b>Source:</b> “Stanley Market.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml</a>; accessed on&gt;</p>
<b>Text 77</b>	<p>“館中陳列有 100 座左右的人物蠟像，每一座都栩栩如生，... 像是成龍、劉德華、阿諾·史瓦辛格...等，” (<i>Guǎngzhōng chénliè yǒu 100 zuò zuǒyòu de rěnwù làxiàng. Měiyízuò dōu xǔxǔ rúshēng. ... Xiàngshì Chénglóng, Lú Déhuá, Arnold Schwarzenegger děng.</i>)</p> <p><b>Back-translation:</b> With around 100 astoundingly life-like wax figures ... such as Jackie Chan, Andy Lau, Arnold Schwarzenegger, etc.</p> <p><b>Source:</b> “凌霄閣及山頂廣場.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_vict.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_vict.jhtml</a>&gt;</p>
<b>Text 78</b>	<p>“With around 100 astoundingly life-like wax figures ... with Jackie Chan and Arnold Schwarzenegger.”</p> <p><b>Source:</b> “Peak Tower &amp; Peak Galleria.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_vict.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_vict.jhtml</a>&gt;</p>
<b>Text 79</b>	<p>“建築物內外均飾有以吉祥圖案為題材的精緻木刻、彩塑、陶塑及壁畫，充份展現了昔日工匠的精湛技藝。” (<i>Jiànzhúwù nèiwài jūn shèyǒu yǐ jíxiáng tú'àn wéi tícái de jīngzhì mùkè, cǎisù, táosù jí bìhuà. Chōngfèn zhǎnxiàn le xīrì gōngjiàng de jīngzhàn jìyì.</i>)</p> <p><b>Back-translation:</b> The entire building is exquisitely decorated with fine wood carvings, colour sculptures, ceramic sculptures and murals of auspicious motifs, fully reflecting the superb craftsmanship of ancient times.</p> <p><b>Source:</b> “龍躍頭文物徑.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>
<b>Text 80</b>	<p>“The entire building is exquisitely decorated with fine wood carvings, mouldings and murals of auspicious motifs, fully reflecting the superb craftsmanship of ancient times.”</p> <p><b>Source:</b> “Lung Yeuk Tau Heritage Trail.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>



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<b>Text 81</b>	<p>“形似一朵梅花。” (<i>xíngsì yīduǒ méihuā</i>)</p> <p><b>Back-translation:</b> ... forming the pattern of a plum blossom.</p> <p><b>Source:</b> “开封宋城一条街.” <i>CNTA.gov.cn</i>. 20 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/index.htm</a></p>
<b>Text 82</b>	<p>“... forming the pattern of a rose.”</p> <p><b>Source:</b> “An Imperial Street Of Song Capital.” <i>CNTA.gov.cn</i>. 20 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/imperial%20street.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/imperial%20street.htm</a></p>
<b>Text 83</b>	<p>“彭氏宗祠位於粉嶺北便村，於明朝萬曆初年（1573 年）建成。” (<i>Péngshì Zōngsì wèiyú Fénlǐng Běibiàncūn. Yú Míngcháo Wànlì chūnián (1573 nián) jiànchéng.</i>)</p> <p><b>Back-translation:</b> Finally, in Pak Bin Village at Fanling, the Pang ancestral hall was built in the early reign of Emperor Wanli in the Ming Dynasty (1573).</p> <p><b>Source:</b> “廖萬石堂、彭氏宗祠及居石侯公祠.” <i>DiscoverHongKong.com</i>. 16 February, 2006  <a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort2.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort2.jhtml</a></p>
<b>Text 84</b>	<p>“Finally, at Fanling, the Pang ancestral hall was built in 1573 ...”</p> <p><b>Source:</b> “Ancestral Hall Hold Pride of Place.” <i>DiscoverHongKong.com</i>. 16 February, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort2.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort2.jhtml</a></p>
<b>Text 85</b>	<p>“The prominent scenic spots and historical sites include Lixia Pavilion, built on a tiny island with weeping willows billowing out over the lake, Beiji Temple, a Taoist temple, with two towers, a bell tower and a drum tower flanking the temple, and many memorials in memory of successful men of letters and respected officials in the old days.”</p> <p><b>Source:</b> “Daming Lake.” <i>CNTA.gov.cn</i>. 20 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/daming.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20tour/daming.htm</a></p>
<b>Text 86</b>	<p>“Pilgrims who come here may be disappointed by what they find: those paying the monastery a visit, will discover that the local folks depend heavily on the monastery for a living - the route that goes uphill are lines with numerous stalls selling local snack food, ice-creams and shoddy souvenirs.”</p> <p><b>Source:</b> “Shaolin Monastery.” <i>Ctrip.com</i>. 13 March, 2006  <a href="http://english.ctrip.com/destinations/sight.asp?resource=7954">http://english.ctrip.com/destinations/sight.asp?resource=7954</a></p>

## Appendix 11 – Texts in Chapter 4

Text 1	<p>“1998 年在古物古蹟辦事處及建築署古蹟復修組監督下，展開全面的修復工程，並於翌年竣工。” (1998 nián zài Gǔwù Gǔjì Bànsǐchǔ jí Jiànzhúchǔ Gǔjì Fúxiūzǔ jiāndū xià, zhǎnkāi quánmiàn de xiūfú gōngchéng, bìngyú yìnián jùngōng.)</p> <p><b>Back-translation:</b> A full restoration of the village wall and entrance gate was undertaken in 1998-99 under the supervision of the Antiquities and Monuments Office and the Architectural Services Department.</p> <p><b>Source:</b> “北區-龍躍頭文物徑.” DiscoverHongKong.com. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>
Text 2	<p>“A full restoration of the village wall and entrance gate was undertaken in 1998-99 with the generous support of the Hong Kong Jockey Club Charities Trust.”</p> <p><b>Source:</b> “Lung Yeuk Tau Heritage Trail.” DiscoverHongKong.com. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>
Text 3	<p>“此外，在这个林区还生长有 2000 多种野生植物，其中属于世界稀少或我国特有的植物三十多种，野生动物五百多种，其中列入国家保护的珍贵动物二十多种。” (Cǐwài, zài zhège línqū hái shēngzhǎng yǒu 2000 duōzhǒng yěshēng zhíwù, qízhōng shǔyú shìjiè xīshǎo huò wǒguó tèyǒu de zhíwù sānshí duōzhǒng, yěshēng dòngwù wǔbǎi duōzhǒng, qízhōng lièrù guójiā bǎohù de zhēngui dòngwù èrshí duōzhǒng.)</p> <p><b>Back-translation:</b> In this area grow some 2000 species of plants and wild animals, of which some 30 are rare species or exist only in our country. Of some 500 species of wild life, around 20 of them have been listed by the country under the protected animals.</p> <p><b>Source:</b> “Silk Road Tour.” CNTA.gov.cn. 19 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm</a>&gt;</p>
Text 4	<p>“In this area grow various plants and wild animals, which are rarely found in other parts of the world.”</p> <p><b>Source:</b> “Silk Road Tour.” CNTA.gov.cn. 19 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/silk%20road/index.htm</a>&gt;</p>
Text 5	<p>“1985 年，国家为了保护好这批古代民居建筑，收回了院落 19 座，修缮了 9 座院落、2 座庙宇，…” (1985 nián wèile bǎohù hǎo zhèpī gǔdài mínjū jiànzhú, shōuhuī le yuànlùò 19 zuò, xiūshàn le 9 zuò yuànlùò, 2 zuò miàoyǔ.)</p> <p><b>Back-translation:</b> In 1985, the country took over 19 courtyards, and restored 9 courtyards and two temples ... in order to conserve these ancient residential structures.</p> <p><b>Source:</b> “丁村民俗博物馆.” CNTA.gov.cn. 21 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066221910216902105">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A20066221910216902105</a>&gt;</p>
Text 6	<p>“In 1985, 19 courtyards, and restored 9 courtyards and two temples ... in order to conserve these ancient residential structures.”</p>

	<p><b>Source:</b> “Dingcun Folklore Museum.” CNTA.gov.cn. 21 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/central%20tour/dingcun%20folklore.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/central%20tour/dingcun%20folklore.htm</a>&gt;</p>
<b>Text 7</b>	<p>“曲阜‘三孔’（孔庙、孔府、孔林），因其在中国历史和世界东方文化中的显著地位，而被联合国教科文组织列为世界文化遗产，被世人尊崇为世界三大圣城之一。” (<i>Qǔfù “Sānkǒng” (Kǒngmiào, Kǒngfǔ, Kǒnglín). Yīnqí zài Zhōngguó lìshǐ hé shìjiè dōngfāng wénhuà zhōng de xiǎnzhù dìwèi. Ér bèi Liánhéguó Jiāokēwén zǔzhī lièwéi shìjiè wénhuà yíchǎn. Bèi shìrén zūnchóng wéi shìjiè sāndà shèngchéng zhīyī.</i>)</p> <p><b>Back-translation:</b> In Qufu, there are altogether more than 412 cultural and historical relics. Among them, the Residence of Confucius, the Confucius Temple, and the Confucius Forest are the most famous. UNESCO put these sites on the list of world heritage sights.</p> <p><b>Source:</b> “曲阜.” Ctrip.com. 13 March, 2006 &lt;<a href="http://destinations.ctrip.com/Destinations/DistrictIntroduction.asp?District=129">http://destinations.ctrip.com/Destinations/DistrictIntroduction.asp?District=129</a>&gt;</p>
<b>Text 8</b>	<p>“InQufu,there (sic) are altogether more than 412 cultural and historical relics under government protection. Among them, the Residence of Confucius, the Confucius Temple ,(sic) and the Confucius Forest are the most famous. UNESCO put these sites on the list of world heritage sights in 1994.”</p> <p><b>Source:</b> “Qufu Introduction.” Ctrip.com. 13 March, 2006 &lt;<a href="http://destinations.ctrip.com/Destinations/DistrictIntroduction.asp?District=129">http://destinations.ctrip.com/Destinations/DistrictIntroduction.asp?District=129</a>&gt;</p>
<b>Text 9</b>	<p>“墓冢不断变小，为了保护这个已有 1200 年历史的遗迹，人们便用青砖将墓冢包了起来。” (<i>Mùzhǒng búduàn biǎnxiǎo, wèile bǎohù zhège yǐyǒu 1200 nián lìshǐ de yíjī, rénmen biàn yòng qīngzhuān jiāng mùzhǒng bāoqīlái.</i>)</p> <p><b>Back-translation:</b> However, as the ground around the tomb began to disintegrate, people put a stop to this romantic practice by building a blue wall around the tomb!</p> <p><b>Source:</b> “杨贵妃墓.” Ctrip.com. 13 March, 2006 &lt;<a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=6165">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=6165</a>&gt;</p>
<b>Text 10</b>	<p>“However, as the ground around the tomb began to disintegrate, authorities put a stop to this romantic practice by building a blue wall around the tomb!”</p> <p><b>Source:</b> “The Tomb of Concubine Yang.” Ctrip.com. 13 March, 2006 &lt;<a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=6165">http://english.ctrip.com/Destinations/Sight.asp?Resource=6165</a>&gt;</p>
<b>Text 11</b>	<p>“However, the local government seemed to realize that there is a potentially lucrative market (at least passing through) and as such, are (sic.) attempting to spice the whole thing up a little. Planned developments include a golf course, picnic area, swimming pool, a hotel and various restaurants and cafes.” (TT only)</p> <p><b>Source:</b> “The Ming Tombs (Changping – Daxin).” Ctrip.com. 12 March, 2006 &lt;<a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=234&amp;">http://english.ctrip.com/Destinations/Sight.asp?Resource=234&amp;</a>&gt;</p>
<b>Text 12</b>	<p>“门票：70 元（通票，含麻浩崖墓博物馆和乌尤寺）” (<i>Menpiao: 70 yuán (Tōngpiào. Hán Máhàoyá Mù Bówùguǎn hé Wūyóu Sì.)</i>)</p> <p><b>Back-translation: Cost:</b> RMB70 (A package including the access to the Mahao Cave-Tomb Museum and the Wuyou Temple).</p> <p><b>Source:</b> “乐山大佛.” Ctrip.com. 13 March, 2006</p>

	< <a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4355">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4355</a> >
<b>Text 13</b>	<p>“<b>Cost:</b> There used to be numerous charges for each site in the area. Authorities have recently implemented one overall charge of RMB40 which is supposed to include access to all the sights in the area. There may still be some small additional fees on top of this however!”</p> <p><b>Source:</b> “Leshan Giant Buddha Statue.” Ctrip.com. 13 March, 2006 &lt;<a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=4355">http://english.ctrip.com/Destinations/Sight.asp?Resource=4355</a>&gt;</p>
<b>Text 14</b>	<p>“天后廟所處位置，昔日是油麻地海旁，後來進行大型填海工程。” (<i>Tiānhòumiào suǒchǔ wèizhì, xīrì shì Yóumádì hǎipáng, hòulái jìnxíng dàxíng tiánhǎi gōngchéng.</i>)</p> <p><b>Back-translation:</b> Its location in Yau Ma Tei was on the harbour front long before massive land reclamation.</p> <p><b>Source:</b> “天后廟.” DiscoverHongKong.com. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk2.jhtml</a>&gt;</p>
<b>Text 15</b>	<p>“Its location in the middle of urban Yau Ma Tei might seem odd, but long ago, before massive land reclamation, it was on the harbour front.”</p> <p><b>Source:</b> “Tin Hau Temple.” DiscoverHongKong.com. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml</a>&gt;</p>
<b>Text 16</b>	<p>“Even if you have no particular interest in calligraphy or Buddhism, you should not miss this opportunity to view such a unique artwork in such a spectacular setting.” (TT only)</p> <p><b>Source:</b> “Wisdom Path (Heart Sutra Wood Inscription).” DiscoverHongKong.com. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_isla4.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_isla4.jhtml</a>&gt;</p>
<b>Text 17</b>	<p>“儘管沿途長了不少樹木，但島上大部分植物其實都是綠草和灌木。” (<i>Jìnguǎn yántú zhǎngle bushǎo shùmù. Dàn dǎoshàng dàbùfēn zhíwù qíshí dōushì lǜcǎo hé guǎnmù.</i>)</p> <p><b>Back-translation:</b> Though a few small woods grow on the island, the vegetation is mostly sparse grassland and scrub.</p> <p><b>Source:</b> “觀景亭.” DiscoverHongKong.com. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk6.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk6.jhtml</a>&gt;</p>
<b>Text 18</b>	<p>“Though there are a few small woods, the vegetation is mostly sparse grassland and scrub. As elsewhere in Hong Kong, man has long since felled the original forest cover and today this area is prone to fires, especially in the dry, early winter.”</p> <p><b>Source:</b> “Pavilion.” DiscoverHongKong.com. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk6.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk6.jhtml</a>&gt;</p>
<b>Text 19</b>	<p>“<b>交通：</b>在火车站门口乘 306 路（游 7）可直达，票价 5 元，营运时间早晨 8：00-晚上 6：00。这趟车可以顺路去华清池。”(<i>Jiāotōng: Zài huǒchēzhàn ménkǒu chéng 306 lù (yóu 7) kě zhídá. Piàojià 5 yuán. Yíngyùn shíjiān zǎochén 8:00-wǎnshàng 6:00. Zhètàngchē kěyǐ shùnlù qù Huáqīng Chí.</i>)</p> <p><b>Back-translation: How to get there:</b> Take bus No. 306, 307 at the gateway of</p>

	<p>the railway station to get there. The bus fare is 5 RMB and the services run from 8:00am to 6:00pm (To Huaqing Pool on the way).  <b>Source:</b> “兵马俑.” Ctrip.com. 13 March, 2006  <a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=1444">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=1444</a></p>
Text 20	<p><b>“How to get there:</b> The easiest way to get to the warriors is to take an Eastern tour from Xian. It is worthwhile having a tour guide talk you through the site as the stories that accompany the warriors are particularly interesting. Alternately, you can take the Green Bus from the Bell Tower in Xian which covers the major sites in the east. There is no tour guide on this bus however; or you could take bus No. 306, 307 at the gateway of the railway station to get there. (To Huaqing Pool on the way)”  <b>Source:</b> “The Terracotta Warriors.” Ctrip.com. 13 March, 2006  <a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=1444">http://english.ctrip.com/Destinations/Sight.asp?Resource=1444</a></p>
Text 21	<p><b>“交通：</b>去华清池的车子很多，但最好乘火车站东侧的 306 和 307 路公交车（30 分钟可到），往返车费 8 元，单程 5 元。这两部车车身全绿，非常好识别，平均 10 分钟一趟，途经华清池、秦陵、兵马俑各处，很方便。”  <i>(Jiāotōng: Qù Huáqīng Chí de chēzǐ hěnduō. Dàn zuìhǎo chéng huǒchēzhàn dōngcè de 306 hé 307 lù gōngjiāochē (30 fēnzhōng kědào), wǎngfǎn chēfèi 8 yuán. Dānchéng 5 yuán. Zhè liǎngbù chē chēshēn quánlǜ. Fēicháng hǎo shíbié. Píngjūn 10 fēnzhōng yítàng. Tújīng Huáqīng Chí, Qín líng, Bīngmǎyǒng gèchù. Hěn fāngbiàn.)</i>  <b>Back-translation: How to get there:</b> There are many buses to the Huaqing Pool, but the best way is to take bus No. 306, 307 at the east gateway of the railway station (30 minutes is enough). A return trip is 8 RMB while a single is 5 RMB. Since these two buses are entirely green, they are easy to spot. Setting off every 10 minutes, the buses could get to the Huaqing Pool, Emperor Qinshihuang’s Tombs and The Terracotta Warriors, which is very convenient.  <b>Source:</b> “华清池.” Ctrip.com. 13 March, 2006  <a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=1443">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=1443</a></p>
Text 22	<p><b>“How to get there:</b> The easiest way to reach the Huaqing pool is to take bus No.306, 307 at the east of the railway station (30 minutes is enough); or an ‘Eastern Tour’ from Xian or the Green Bus from the Bell Tower, and setting off every 10 minutes, which could get to Emperor Qinshihuang’s Tombs and The Terracotta Warriors. The Green Bus is the cheaper option but there is no tour guide.”  <b>Source:</b> “Huaqing Pool.” Ctrip.com. 13 March, 2006  <a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=1443">http://english.ctrip.com/Destinations/Sight.asp?Resource=1443</a></p>
Text 23	<p>“It is quite an experience to be a part of this electrifying atmosphere with the punters, even if you don’t take part in the betting.” (TT only)  <b>Source:</b> “Happy Valley Race Track.” Ctshk.com. 22 July, 2006  <a href="http://www.ctshk.com/english/destination/hongkong/highlights-7.htm">http://www.ctshk.com/english/destination/hongkong/highlights-7.htm</a></p>
Text 24	<p>“註：本行程部分路段較為陡斜。”<i>(Zhù: Běn xíngchéng bùfèn lùduàn jiàowéi dǒuxié.)</i>  <b>Back-translation:</b> Note: Sections of this tour involve walks up and down steep hills.  <b>Source:</b> “南丫島 – 優游嘗海鮮.” DiscoverHongKong.com. 7 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk</a></p>

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<b>Text 25</b>	<p>“Note: Sections of this tour involve walks up and down steep hills that could be strenuous for some people.”</p> <p><b>Source:</b> “Lamma Island – A Taste of the Sea.” DiscoverHongKong.com. 7 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk6.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk6.jhtml</a></p>
<b>Text 26</b>	<p>“If you manage to unearth some treasure from among the bric-a-brac, haggle unashamedly - and beware of pickpockets.” (TT only)</p> <p><b>Source:</b> “Cheung Sha Wan Road Fashion Street and Apliu Street.” DiscoverHongKong.com. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_sham1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_sham1.jhtml</a></p>
<b>Text 27</b>	<p>“Unfortunately nowadays much of the spiritual side of the Shaolin art has been lost, as the monastery aspires to life in a modern, money making society. Pilgrims who come here may be disappointed by what they find: those paying the monastery a visit, will discover that the local folks depend heavily on the monastery for a living - the route that goes uphill are lines with numerous stalls selling local snack food, ice-creams and shoddy souvenirs.” (TT only)</p> <p><b>Source:</b> “Shaolin Monastery.” Ctrip.com. 13 March, 2006  <a href="http://english.ctrip.com/destinations/sight.asp?resource=7954">http://english.ctrip.com/destinations/sight.asp?resource=7954</a></p>
<b>Text 28</b>	<p>“On the way to the Mini Three Gorges, the boats usually stop at a few designated ‘sights’ along the way which are really not worth concerning yourself with.” (TT only)</p> <p><b>Source:</b> “The Mini Three Gorges.” Ctrip.com. 13 March, 2006  <a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=4299">http://english.ctrip.com/Destinations/Sight.asp?Resource=4299</a></p>
<b>Text 29</b>	<p>“宝顶山” (<i>Bǎodǐng Shān</i>)</p> <p><b>Back-translation:</b> Baodingshan</p> <p><b>Source:</b> “大足: 宝顶山摩崖造像.” CNTA.gov.cn. 20 July, 2006  <a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639</a></p>
<b>Text 30</b>	<p>“Baodingshan (Precious Crown Hill)”</p> <p><b>Source:</b> “Cliffside Carvings at Baodingshan (Precious Crown Hill).” CNTA.gov.cn. 20 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/cliffside%20carvings.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/cliffside%20carvings.htm</a></p>
<b>Text 31</b>	<p>“Wannian Temple (Perpetuity Temple)” (TT only)</p> <p><b>Source:</b> “Cliffside Carvings at Baodingshan (Precious Crown Hill).” CNTA.gov.cn. 21 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/religious%20tours/jiuhuashan%20mountain.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/religious%20tours/jiuhuashan%20mountain.htm</a></p>
<b>Text 32</b>	<p>“Des Voeux Road West (Dried Seafood Street)”</p> <p><b>Source:</b> “Des Voeux Road West (Dried Seafood Street).” DiscoverHongKong.com. 31 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml</a></p>
<b>Text 33</b>	<p>“Ko Shing Street (Herbal Medicine Street)”</p> <p><b>Source:</b> “Ko Shing Street (Herbal Medicine Street).” DiscoverHongKong.com. 31 March, 2006</p>

	< <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml</a> >
<b>Text 34</b>	<p>“Bonham Strand West (Ginseng and Bird’s Nest Street)”</p> <p><b>Source:</b> “Bonham Strand West (Ginseng and Bird’s Nest Street).” DiscoverHongKong.com. 31 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml</a>&gt;</p>
<b>Text 35</b>	<p>“又名紫禁城” (<i>Yòumíng Zǐjìnchéng</i>)</p> <p><b>Back-translation:</b> is also known as The Forbidden City</p> <p><b>Source:</b> “故宫.” Ctrip.com. 12 March, 2006</p> <p>&lt;<a href="http://destinations.ctrip.com/destinations/sight.asp?resource=229&amp;">http://destinations.ctrip.com/destinations/sight.asp?resource=229&amp;</a>&gt;</p>
<b>Text 36</b>	<p>“The Forbidden City (Zijincheng) (also known as the Imperial Palace (Gugong) and the Palace Museum)”</p> <p><b>Source:</b> “Forbidden City (Dongcheng District).” Ctrip.com. 12 March, 2006</p> <p>&lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=229">http://english.ctrip.com/destinations/sight.asp?resource=229</a>&gt;</p>
<b>Text 37</b>	<p>“颐和园原名清漪园” (<i>Yíhéyuán yuánmíng Qīngyíyuán</i>)</p> <p><b>Back-translation:</b> The Summer Palace was originally named as Qingyi yuan.</p> <p><b>Source:</b> “颐和园.” Ctrip.com. 12 March, 2006</p> <p>&lt;<a href="http://destinations.ctrip.com/destinations/sight.asp?resource=231&amp;">http://destinations.ctrip.com/destinations/sight.asp?resource=231&amp;</a>&gt;</p>
<b>Text 38</b>	<p>“Originally known as the ‘Garden of Clear Ripples’, the Summer Palace (Yiheyuan)”</p> <p><b>Source:</b> “The Summer Palace (Haidian District).” Ctrip.com. 12 March, 2006</p> <p>&lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=231">http://english.ctrip.com/destinations/sight.asp?resource=231</a>&gt;</p>
<b>Text 39</b>	<p>“遊客可以順著崎嶇的山道參觀古老石雕，” (<i>Yóukè kěyǐ shùnzhe qīqǔ de shāndào cānguān gǔlǎo shídīào.</i>)</p> <p><b>Back-translation:</b> Tourists may also hike over rough hill trails to visit ancient rock carvings ...</p> <p><b>Source:</b> “蒲台島.” DiscoverHongKong.com. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_out.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_out.jhtml</a>&gt;</p>
<b>Text 40</b>	<p>“It also features hikes over rough hill trails, ancient rock carvings ...”</p> <p><b>Source:</b> “Po Toi Islands.” DiscoverHongKong.com. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml</a>&gt;</p>
<b>Text 41</b>	<p>“近年来游人不断增加。” (<i>Jìnnián lái yóurén búduàn zēngjiā.</i>)</p> <p><b>Back-translation:</b> Tourists are becoming more and more every year.</p> <p><b>Source:</b> “大宁河小三峡风景区.” CNTA.gov.cn. 20 July, 2006</p> <p>&lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006623104463628639</a>&gt;</p>
<b>Text 42</b>	<p>“They are now attracting more and more tourist every year.”</p> <p><b>Source:</b> “Daning River and the Little Three Gorges.” CNTA.gov.cn. 20 July, 2006</p> <p>&lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/daning%20river.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20tour/daning%20river.htm</a>&gt;</p>
<b>Text 43</b>	<p>“往羅漢寺途中可順道參觀位於地塘仔的寶林寺。” (<i>Wǎng Luóhànsì túzhōng kě shùndào cānguān wèiyú Dìtángzǎi de Bǎolín Sì.</i>)</p> <p><b>Back-translation:</b> On the way to Lo Hon Temple, you may come around to visit Po Lam Monastery at Tei Tong Tsai; ...</p>

	<p><b>Source:</b> “鳳凰山.” DiscoverHongKong.com. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk7.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk7.jhtml</a>&gt;</p>
<b>Text 44</b>	<p>“On the way to Lo Hon Temple, the path passes Po Lam Monastery at Tei Tong Tsai; ...”  <b>Source:</b> “Lantau Peak.” DiscoverHongKong.com. 7 March, 2006          &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk7.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk7.jhtml</a>&gt;</p>
<b>Text 45</b>	<p>“...您...还能领略到中华民族创造历史的大智大勇。” (... <i>nín ...háinéng lǐnglüè dào Zhōnghuá mínsú chuàngzào lìshǐ de dàzhì dàyǒng.</i>)  <b>Back-translation:</b> ... you ... also appreciate the heroic people who created this page of history.  <b>Source:</b> “长城游.” CNTA.gov.cn. 20 July, 2006          &lt;<a href="http://www.cnta.gov.cn/szfc/jxlc.asp?id=A2006623107443646498">http://www.cnta.gov.cn/szfc/jxlc.asp?id=A2006623107443646498</a>&gt;</p>
<b>Text 46</b>	<p>“... the mountains, which will remind visitors of the heroic people who created this page of history.”  <b>Source:</b> “Great Wall Tour.” CNTA.gov.cn. 20 July, 2006          &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/great%20wall/index.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/great%20wall/index.htm</a>&gt;</p>
<b>Text 47</b>	<p>“建於港島最高點的凌霄閣” (<i>Jiànyú Gǎngdǎo zuìgāodiǎn de Língxiāo Gé.</i>)  <b>Back-translation:</b> The new Peak Tower is established at 400 m above sea level...  <b>Source:</b> “山頂公園.” Ctshk.com. 22 July, 2006          &lt;<a href="http://www.ctshk.com/chinese/city/hongkong/sightseeing/gy-1.htm#sdgy">http://www.ctshk.com/chinese/city/hongkong/sightseeing/gy-1.htm#sdgy</a>&gt;</p>
<b>Text 48</b>	<p>“The new Peak Tower stands at 400 m above sea level...”  <b>Source:</b> “The Peak.” Ctshk.com. 22 July, 2006          &lt;<a href="http://www.ctshk.com/english/destination/hongkong/highlights-1.htm">http://www.ctshk.com/english/destination/hongkong/highlights-1.htm</a>&gt;</p>
<b>Text 49</b>	<p>“巫峡以‘秀’著称，是三峡最精彩之段，...” (<i>Wūxiá yǐ “xiù” zhùchēng, shì Sānxiá zuì jīngcǎi zhī duàn.</i>)  <b>Back-translation:</b> The Wu Gorge or the Grand Gorge is the most immediately beautiful and spectacular scenery of the Three Gorges.  <b>Source:</b> “巫峡.” Ctrip.com. 13 March, 2006          &lt;<a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4303">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4303</a>&gt;</p>
<b>Text 50</b>	<p>“The Wu Gorge or the Grand Gorge, boasts the most immediately beautiful and spectacular scenery of the Three Gorges.”  <b>Source:</b> “The Wu Gorge.” Ctrip.com. 13 March, 2006          &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=4303">http://english.ctrip.com/destinations/sight.asp?resource=4303</a>&gt;</p>
<b>Text 51</b>	<p>“位于天安门广场的正中央，” (<i>Wèiyú Tiān’ānmén Guǎngchǎng de zhèng zhōngyāng.</i>)  <b>Back-translation:</b> Located in the middle of the Square.  <b>Source:</b> “人民英雄纪念碑.” Ctrip.com. 25 June, 2006          &lt;<a href="http://destinations.ctrip.com/destinations/sight.asp?resource=228&amp;#人民英雄纪念碑#人民英雄纪念碑">http://destinations.ctrip.com/destinations/sight.asp?resource=228&amp;#人民英雄纪念碑#人民英雄纪念碑</a>&gt;</p>
<b>Text 52</b>	<p>“Standing in the middle of the Square, ... is the Monument to the People’s Heroes.”  <b>Source:</b> “The Monument to the Peoples Heroes, The Great Hall of the People,</p>



	The Mao Memorial Hall and the Museums.” Ctrip.com. 25 June, 2006 < <a href="http://english.ctrip.com/destinations/sight.asp?resource=228#222#222">http://english.ctrip.com/destinations/sight.asp?resource=228#222#222</a> >
<b>Text 53</b>	“Embracing much of the New Territories’ eastern seaboard, the region is one of Hong Kong’s natural settings, ...” (TT only) <b>Source:</b> “Sai Kung.” Ctshk.com. 22 July, 2006 < <a href="http://www.ctshk.com/english/destination/hongkong/highlights-13.htm">http://www.ctshk.com/english/destination/hongkong/highlights-13.htm</a> >
<b>Text 54</b>	“Thrilling indoor entertainment is housed in the <b>Peak Tower</b> and Peak Galleria. Then, rub shoulders with the famous at world-renowned Madame Tussauds wax portraits museum.” (hyperlink bolded; TT only) <b>Source:</b> “Peak Tower & Peak Galleria.” DiscoverHongKong.com. 6 March, 2006 < <a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_vict.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_vict.jhtml</a> >
<b>Text 55</b>	“A trip to Stanley would not be complete without a stop at <b>Stanley Plaza</b> ...” (hyperlink bolded; TT only) <b>Source:</b> “Stanley Market.” DiscoverHongKong.com. 6 March, 2006 < <a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml</a> >
<b>Text 56</b>	“查閱更多有關郊野公園和遠足徑的資料，請瀏覽 <b>漁農自然護理署</b> 網站。” ( <i>Cháyuè gèngduō yǒuguān jiāoyě gōngyuán hé yuǎnzújìng de zīliào. Qǐng líulǎn Yú'nóng Zìrán Hùlǐ Shǔ wǎngzhàn.</i> ) (Hyperlink bolded.) <b>Back-translation:</b> To learn more about country parks and walking trails, visit the <b>Agriculture, Fisheries and Conservation Department</b> website. [Hyperlink bolded.] <b>Source:</b> “綠色遊蹤 - 都市裡的自然美.” DiscoverHongKong.com. 6 March, 2006 < <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/green/index.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/green/index.jhtml</a> >
<b>Text 57</b>	“To learn more about country parks and walking trails, visit the <b>Agriculture, Fisheries and Conservation Department</b> website.” (Hyperlink bolded.) <b>Source:</b> “Green – Beyond the Cityscape.” DiscoverHongKong.com. 6 March, 2006 < <a href="http://www.discoverhongkong.com/eng/touring/green/index.jhtml">http://www.discoverhongkong.com/eng/touring/green/index.jhtml</a> >
<b>Text 58</b>	“天壇大佛位於寶蓮寺旁，...” ( <i>Tiāntán Dàfó wèiyú Bǎoliánsì páng. ...</i> ) (Hyperlink underlined.) <b>Back-translation:</b> the Giant Buddha gazing serenely on the Po Lin (Precious Lotus) Monastery... <b>Source:</b> “天壇大佛.” DiscoverHongKong.com. 6 March, 2006 < <a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_isla1.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_isla1.jhtml</a> >
<b>Text 59</b>	“... the Giant Buddha gazing serenely on the Po Lin (Precious Lotus) Monastery...” <b>Source:</b> “Giant Buddha.” DiscoverHongKong.com. 6 March, 2006 < <a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_isla1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_isla1.jhtml</a> >

## Appendix 12 – Texts in Chapter 5

Text 1	<p>“有殿、堂、坛、阁 460 多间，门坊 54 座，御碑亭 13 座，建筑规模宏大。” (<i>Yǒu diàn, tán, gé 460 duō jiān. Ménfāng 54 zuò. Yùbēitíng 13 zuò. Jiànzhú guīmó hóngdà.</i>)</p> <p><b>Back-translation:</b> ... the temple ... containing over 460 halls, altars, towers and pavilions, 54 archways and 13 steles is magnificent.</p> <p><b>Source:</b> “孔庙.” <i>Ctrip.com</i>. 13 March, 2006 &lt;<a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4989">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4989</a>&gt;</p>
Text 2	<p>“... the temple ... containing over 460 halls, altars, towers and pavilions, 54 archways and 13 steles bearing calligraphy by various emperors. Apart from the royal steles, the temple also boasts a variety of others, especially(sic) those made in the Han Dynasty.”</p> <p><b>Source:</b> “The Confucius Temple.” <i>Ctrip.com</i>. 13 March, 2006 &lt;<a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=4989">http://english.ctrip.com/Destinations/Sight.asp?Resource=4989</a>&gt;</p>
Text 3	<p>“在北京崇文区，故宫东南方数公里处，有一座巨大的祭天神庙，这就是天坛。” (<i>Zài Běijīng Chóngwén Qū. Gùgōng dōngnán fāng shù gōnglǐ chù. Yǒu yízuò jùdàde jìtiān shénmiào. Zhè jiùshì Tiāntán.</i>)</p> <p><b>Back-translation:</b> Located in the Chongwen District of Beijing and several kilometres to the southeast of the Forbidden City is a huge temple where rituals of the worship of heaven were performed. This is the Temple of Heaven (Tiantan).</p> <p><b>Source:</b> “天坛.” <i>Ctrip.com</i>. 12 March, 2006 &lt;<a href="http://destinations.ctrip.com/destinations/sight.asp?resource=233&amp;">http://destinations.ctrip.com/destinations/sight.asp?resource=233&amp;</a>&gt;</p>
Text 4	<p>“On leaving the Forbidden City, follow in the footsteps of emperors, court ministers and eunuchs and head south to the magnificent and colorful Temple of Heaven (Tiantan).”</p> <p><b>Source:</b> “The Temple of Heaven (Chongwen District).” <i>Ctrip.com</i>. 12 March, 2006 &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=233">http://english.ctrip.com/destinations/sight.asp?resource=233</a>&gt;</p>
Text 5	<p>“秦、汉时置鱼腹县。” (<i>Qín, Hàn shí zhì Yúfù Xuàn.</i>)</p> <p><b>Back-translation:</b> In Qin and Han Dynasties, the place was named Yufu County.</p> <p><b>Source:</b> “白帝城.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006.623104463628639">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006.623104463628639</a>&gt;</p>
Text 6	<p>“In Qin (221-207 B.C.)(sic) and Han (206 B.C. A.D. 220)(sic) Dynasties, the place was named Yufu County.”</p> <p><b>Source:</b> “Baidicheng (White King City).” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20to%20ur/baidicheng.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/three%20gorges%20to%20ur/baidicheng.htm</a>&gt;</p>
Text 7	<p>“铁塔建于北宋年间，距今已有 900 多年历史。” (<i>Tiětǎ jiànyú Běisòng niánjiān. Jùjīn yǐyǒu 900 duō nián lìshǐ.</i>)</p> <p><b>Back-translation:</b> The pagoda was built in the Northern Song Dynasty, which is some 900 years ago.</p> <p><b>Source:</b> “铁塔.” <i>Ctrip.com</i>. 13 March, 2006 &lt;<a href="http://destinations.ctrip.com/destinations/sight.asp?resource=9456">http://destinations.ctrip.com/destinations/sight.asp?resource=9456</a>&gt;</p>
Text 8	<p>“The pagoda was built in the Northern Song Dynasty (960-1127 AD) at a time when Kaifeng was crowned as the capital of the country, and as such the</p>

	<p>pagoda was one of the most impressive of its time.”</p> <p><b>Source:</b> “Iron Pagoda Park.” <i>Ctrip.com</i>. 13 March, 2006 &lt;<a href="http://english.ctrip.com/destinations/sight.asp?resource=9456">http://english.ctrip.com/destinations/sight.asp?resource=9456</a>&gt;</p>
<b>Text 9</b>	<p>“北帝廟建於清朝乾隆 48 年（1783 年）” (<i>Běidì Miào jiànyú Qīngcháo Qiánlóng 48 nián (1783 nián)</i>)</p> <p><b>Back-translation:</b> Built in the 48th year (1832 AD) of Emperor Qianlong’s reign of the Qing Dynasty, the temple is ...</p> <p><b>Source:</b> “北帝廟.” <i>DiscoverHongKong.com</i>. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk5.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk5.jhtml</a>&gt;</p>
<b>Text 10</b>	<p>“Built more than two centuries ago, the temple is ...”</p> <p><b>Source:</b> “Pak Tai Temple.” <i>DiscoverHongKong.com</i>. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk4.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk4.jhtml</a>&gt;</p>
<b>Text 11</b>	<p>“廟內陳列的文物包括一個鑄於清朝道光年間(1847 年)的銅鐘及一台造於 1862 年的官轎。” (<i>Miàonèi chénliè de wénwù bāokuò yīgè zhùyú Qīngcháo Dàoguāng niánjiān (1847 nián) de tóngzhōng jí yītái zàoyú 1862 nián de guānqiáo.</i>)</p> <p><b>Back-translation:</b> The temple’s historical relics include a bronze bell dated cast during the reign of Daoguang (1847) of the Qing Dynasty and official sedan chairs made in 1862.</p> <p><b>Source:</b> “文武廟.” <i>DiscoverHongKong.com</i>. 7 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk1.jhtml</a>&gt;</p>
<b>Text 12</b>	<p>“The temple’s historical relics include a bronze bell dated 1847 and imperial sedan chairs made in 1862.”</p> <p><b>Source:</b> “Man Mo Temple.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml</a>&gt;</p>
<b>Text 13</b>	<p>“1985 年重新修复了宁海城和澄海楼等景点。” (<i>1985 nián chóngxīn xiūfú le Níngzhǎi Chéng hé Chéngzhǎi Lóu děng jǐndiǎn.</i>)</p> <p><b>Back-translation:</b> In 1985, it was restored.</p> <p><b>Source:</b> “秦皇島老龍頭.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006.623107443646498">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006.623107443646498</a>&gt;</p>
<b>Text 14</b>	<p>“In 1985, it was restored to the former grandeur.”</p> <p><b>Source:</b> “Laolongtou (Old Dragon’s Head).” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/great%20wall/laolongtou.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/great%20wall/laolongtou.htm</a>&gt;</p>
<b>Text 15</b>	<p>“泰山...为‘五岳之首’，为国家级风景名胜区。” (<i>Tàishān ... wéi ‘Wǔyuè Zhǐshǒu’. Wéi guójiā jí fēngjǐng míngshèng qū.</i>)</p> <p><b>Back-translation:</b> Mount Taishan is one of China’s most famous scenic spots and regarded as the first of the five highest mountains of China.</p> <p><b>Source:</b> “泰山.” <i>CNTA.gov.cn</i>. 20 July, 2006 &lt;<a href="http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006.623951173547764">http://www.cnta.gov.cn/szfc/jxlx.asp?id=A2006.623951173547764</a>&gt;</p>
<b>Text 16</b>	<p>“Mount Taishan is oneof(sic) China’s most famous scenic spots and regarded asthe(sic) first of thefive(sic) sacred mountains in ancientChina(sic) for its majesty and beauty.”</p>

	<p><b>Source:</b> “Mount Taishan.” <i>CNTA.gov.cn</i>. 20 July, 2006  <a href="http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20to%20ur/taishan.htm">http://old.cnta.gov.cn/lyen/landscape/excellent%20line/yellow%20river%20to%20ur/taishan.htm</a></p>
<b>Text 17</b>	<p>“此后历代帝王不断加封孔子，扩建庙宇，” (<i>Cǐhòu lǐdài dìwáng búduàn jiāfēng Kǒngzǐ. Kuòjiàn miàoyǔ.</i>)  <b>Back-translation:</b> Since then, it has undergone renovation and expansion, the emperors of successive dynasties kept conferring titles upon Confucius.  <b>Source:</b> “孔庙.” <i>Ctrip.com</i>. 13 March, 2006  <a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4989">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4989</a></p>
<b>Text 18</b>	<p>“Since then, it has undergone renovation and expansion, the emperors of successive dynasties all competing in their veneration of the great sage.”  <b>Source:</b> “The Confucius Temple.” <i>Ctrip.com</i>. 13 March, 2006  <a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=4989">http://english.ctrip.com/Destinations/Sight.asp?Resource=4989</a></p>
<b>Text 19</b>	<p>“孔林始于孔子死后第二年，随着孔子地位的日益提高，孔林的规模越来越大。自汉代以后，历代统治者对孔林重修、增修过 13 次，以至开成现在规模，...” (<i>Kǒnglín shǐyú Kǒngzǐ sǐhòu dì'èr nián. Suízhe Kǒngzǐ dìwèi de rìyī tíngāo, Kǒnglín de guīmó yuèlái yuèdà. Zì Hàndài yǐhòu, lǐdài tǒngzhìzhě duì Kǒnglín chóngxiū, zēngxiū guò 13 cì. Yǐzhì kāichéng xiànzài guīmó.</i>)  <b>Back-translation:</b> It was first built in the year following Confucius's death. With the increasing status of Confucius, the scale of the Confucius Forest is also growing. Since the Han Dynasty, the forest had been renovated by the Chinese emperors for more than 13 times until it becomes what is visible nowadays.  <b>Source:</b> “孔林.” <i>Ctrip.com</i>. 13 March, 2006  <a href="http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4995">http://destinations.ctrip.com/Destinations/Sight.asp?Resource=4995</a>; accessed on ,.)</p>
<b>Text 20</b>	<p>“It was first built in the year following Confucius's death (479 BC) and has been renovated many times since Confucianism was installed as a country wide philosophy.”  <b>Source:</b> “The Confucius Forest.” <i>Ctrip.com</i>. 13 March, 2006  <a href="http://english.ctrip.com/Destinations/Sight.asp?Resource=4995">http://english.ctrip.com/Destinations/Sight.asp?Resource=4995</a></p>
<b>Text 21</b>	<p>“Tian'anmen Square is therefore, one of Beijing's most modern sites and largely Mao's concoction. The May 4th demonstrations in 1919 against the Treaty of Versailles took place here. So too did anti Japanese protests in 1935. Mao inspected his troops here during the Cultural revolution and in 1976, one million people gathered in the square to pay tribute to the Chairman. ... This is not only the physical centre of China, but also the centre of power and politics. For Chinese visitors, the site is of utmost importance. Today, it's filled with tourists visiting Chairman Mao's tomb, or paying their respects at the monument to the heroes of the Revolution.” (TT only)  <b>Source:</b> “Tian'anmen Square (Dongcheng District)” <i>Ctrip.com</i>. 12 March, 2006  <a href="http://english.ctrip.com/destinations/sight.asp?resource=228">http://english.ctrip.com/destinations/sight.asp?resource=228</a></p>
<b>Text 22</b>	<p>“There are various religious relics and calligraphic exhibits on display and the hotel at the back of the complex was once a retirement home for Communist party members!” (TT only)  <b>Source:</b> “Baoguo Temple.” <i>Ctrip.com</i>. 12 March, 2006  <a href="http://english.ctrip.com/destinations/sight.asp?resource=4324">http://english.ctrip.com/destinations/sight.asp?resource=4324</a></p>

Text 23	<p>“是以前香港總督的官邸。” (<i>Shì yǐqián Xiānggǎng zǒngdū de guāndǐ.</i>)</p> <p><b>Back-translation:</b> the former official residence of governors in Hong Kong</p> <p><b>Source:</b> “香港禮賓府.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_hong.jhtml</a></p>
Text 24	<p>“... the former official residence of British governor in Hong Kong.”</p> <p><b>Source:</b> “Government House.” <i>DiscoverHongKong.com</i>. 20 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/attractions/ss_attr_hong.jhtml</a></p>
Text 25	<p>“曾有 25 位香港總督居住於此，裡頭還有一座鳥語花香的杜鵑花園。” (<i>Céngyǒu 25 wèi Xiānggǎng zǒngdū jūzhù yú cǐ. Lǐtóu hái yǒu yízuò niǎoyǔ huāxiāng de dùjuān huāyuán.</i>)</p> <p><b>Back-translation:</b> ... home of 25 governors of Hong Kong set in a picturesque garden of rhododendrons and azaleas</p> <p><b>Source:</b> “中環.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml</a></p>
Text 26	<p>“... home of 25 former British governors set in a picturesque garden of rhododendrons and azaleas”</p> <p><b>Source:</b> “Central.” <i>DiscoverHongKong.com</i>. 20 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/district/index.jhtml">http://www.discoverhongkong.com/eng/touring/district/index.jhtml</a></p>
Text 27	<p>“The 34,200 square metre Museum of Coastal Defence features a Reception Area, Redoubt and Historical Trail that paint a vivid picture of Britain’s readiness to defend Hong Kong against any aggressors.”</p> <p><b>Source:</b> “Museum of Coastal Defence.” <i>DiscoverHongKong.com</i>. 6 March, 2006.  <a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_east1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_east1.jhtml</a>; accessed on)</p>
Text 28	<p>“您可知道... 殖民時代早期，山頂區闢為西人住宅區。1888 年纜車通車，當時的乘客均為西人，車後則有少量的三等企位，供前往山頂為西人工作的華人而設。1908 至 1949 年，纜車車頭的兩個座位，更指定須預留予香港總督專用。” (<i>Nín kě zhīdào ... Zhímín shídài zǎoqí. Shāndǐng Qū pìwéi xīrén zhùzhái qū. 1888 nián lǎnchē tōngchē. Dāngshí de chéngkè jūnwéi xīrén. Chēhòu zéyǒu shǎoliàng de sānděng qǐwèi. Gōng qiánwǎng Shāndǐng wèi xīrén gōngzuò de huárén érshè. 1908 nián zhì 1949 nián, lǎnchē chētóu de liǎngge zuòwèi. Gèng zhīdìng xū yùliú yǔ Xiānggǎng zǒngdū zhuānyòng.</i>)</p> <p><b>Back-translation: Did You Know?</b> — The Peak was developed as the residential area of Westerners in early colonial era. When the Peak Tram came into service in 1888, most passengers were Westerners. The limited space to the rear of the Tram was designed for third-class passengers to stand. They were Chinese people working for the Westerners at The Peak. Between 1908 and 1949, the two seats at the front of the Tram were reserved for the Hong Kong governors.</p> <p><b>Source:</b> “山頂 – 全方位賞景漫行.” <i>DiscoverHongKong.com</i>. 20 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk8.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk8.jhtml</a></p>

Text 29	<p>“<b>Did You Know?</b> — The Peak Tram, a cable-hauled funicular railway, transports about 9,000 passengers a day on its 1.4 km line. Gradients are as steep as one in two.”</p> <p><b>Source:</b> “The Peak – Picture-Perfect Views and Walks.” <i>DiscoverHongKong.com</i>. 20 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk8.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk8.jhtml</a>&gt;</p>
Text 30	<p>“西環是百多年殖民歷史的起點；”(Xīhuán shì bǎiduō nián zhīmín lìshǐ de qǐdiǎn.)</p> <p><b>Back-translation:</b> This is where the colonial history of over a century started ...</p> <p><b>Source:</b> “香港島.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_hong.jhtml</a>&gt;</p>
Text 31	<p>“This is where modern Hong Kong started, ...”</p> <p><b>Source:</b> “Hong Kong Island.” <i>DiscoverHongKong.com</i>. 20 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/district/index.jhtml">http://www.discoverhongkong.com/eng/touring/district/index.jhtml</a>&gt;</p>
Text 32	<p>“在這裡，您仿如身處美食天堂，可盡嘗世界各地美饌；亦可走遍各購物商場，...” (Zài zhèlǐ, nín fǎngrú shēnchǔ měishí tiāntáng. Kě jìnchǎng shìjiè měizhuàn; yìkě zǒubiàn gè gòuwù shāngchǎng. ...)</p> <p><b>Back-translation:</b> It is home to a variety of chic restaurants offering a huge range of cuisine from all over the world, plenty of shopping malls, ...</p> <p><b>Source:</b> “尖沙咀 – 吃喝玩樂盡逍遙.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml</a>&gt;</p>
Text 33	<p>“It is home to a variety of chic restaurants offering a huge range of international cuisine, plenty of large modern shopping malls, ...”</p> <p><b>Source:</b> “Tsim Sha Tsui – Cornucopia of Delights.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml</a>&gt;</p>
Text 34	<p>“But the British seized on a minor skirmish between the two sides to demand the garrison’s withdrawal on pain of a naval bombardment. Having already suffered enough from British guns, the Chinese had the good sense to abandon the fort although, by Treaty, the site remained theirs.” (TT only)</p> <p><b>Source:</b> “Kowloon Walled City Park.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_kow11.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_kow11.jhtml</a>&gt;</p>
Text 35	<p>“這裡亦為 1997 年香港主權移交大典的場地。” (Zhèlǐ yìwéi 1997 nián Xiānggǎng zhǔquán yíjiāo dàdiǎn de chǎngdì.)</p> <p><b>Back-translation:</b> This was the site of the handover ceremony of Hong Kong in 1997.</p> <p><b>Source:</b> “香港會議展覽中心.” <i>DiscoverHongKong.com</i>. 6 March, 2006 &lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/landmarks/ss_land_inde.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/landmarks/ss_land_inde.jhtml</a>&gt;</p>
Text 36	<p>“This was the site of the handover of Hong Kong to Chinese sovereignty in</p>

	<p>1997.”</p> <p><b>Source:</b> “Hong Kong Convention &amp; Exhibition Centre (HKCEC).” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/landmarks/ta_land_inde.jhtml">http://www.discoverhongkong.com/eng/touring/landmarks/ta_land_inde.jhtml</a>  </p>
<b>Text 37</b>	<p>“人造珠寶” (<i>rénzào zhūbǎo</i>)</p> <p><b>Back-translation:</b> Artificial jewellery.</p> <p><b>Source:</b> “赤柱市場.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_stan.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/popular/ss_popu_stan.jhtml</a>  </p>
<b>Text 38</b>	<p>“Chinese costume jewellery”</p> <p><b>Source:</b> “Stanley Market.” <i>DiscoverHongKong.com</i>. 20 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml">http://www.discoverhongkong.com/eng/touring/popular/ta_popu_stan.jhtml</a>  </p>
<b>Text 39</b>	<p>“... 花園周圍有小橋花圃，景致優雅。” (<i>Huāyuán zhōuwéi yǒu xiǎoqiáo huāpǔ. Jǐngzhì yōuyǎ.</i>)</p> <p><b>Back-translation:</b> ... numerous pavilions and towers, altogether present an enchanting picture.</p> <p><b>Source:</b> “北區 – 蓬瀛仙館.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort1.jhtml">http://www.discoverhongkong.com/taiwan/touring/hkiidistricts/ta_dist_nort1.jhtml</a>  </p>
<b>Text 40</b>	<p>“... numerous pavilions and towers, all combining to present an enchanting picture postcard scene from the China of yesteryear.”</p> <p><b>Source:</b> “Fung Ying Seen Koon.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort1.jhtml</a>  </p>
<b>Text 41</b>	<p>“是蒸汽火車年代的標誌。舊火車站拆卸時，特別把鐘樓保留下來，以作紀念。” (<i>Shì zhēngqì huǒchē niándài de biāozhì. Jiù huǒchēzhàn chāixiè shí, tèbié bǎ Zhōnglóu bǎolú xiàlái.</i>)</p> <p><b>Back-translation:</b> This is a landmark from the Age of Steam. When the old train terminus was demolished, the Clock has been particularly preserved for commemoration.</p> <p><b>Source:</b> “前九廣鐵路鐘樓.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml</a>  </p>
<b>Text 42</b>	<p>“This is a landmark from the Age of Steam, a time when people spent days travelling across Europe and Asia to the terminus.”</p> <p><b>Source:</b> “Clock Tower.” <i>DiscoverHongKong.com</i>. 6 March, 2006  <a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml</a>  </p>
<b>Text 43</b>	<p>“香港文化中心為本港主要表演場地，其滑梯形屋頂早已成為海旁標誌之一。” (<i>Xiānggǎng Wénhuà Zhōngxīn wéi běn'gǎng zhǔyào biǎoyǎn chǎngdì. Qí huátí xíng wūdǐng zǎoyǐ chéngwéi hǎipáng biāozhì zhīyī.</i>)</p> <p><b>Back-translation:</b> The Hong Kong Cultural Centre is the major venue of performance in Hong Kong. Its rooftop in the shape of a slippery slope has become one of the harbourside symbols.</p> <p><b>Source:</b> “香港藝術館/香港太空館/香港文化中心.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p>

	<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk3.jhtml</a> >
<b>Text 44</b>	<p>“Or experience classic performing arts, both western and Asian, at the Hong Kong Cultural Centre.”</p> <p><b>Source:</b> “Hong Kong Museum of Art / Hong Kong Space Museum / Hong Kong Cultural Centre.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk3.jhtml</a>&gt;</p>
<b>Text 45</b>	<p>“Beside the street stalls are Hong Kong-style cafes that offer local favourites.” (TT only)</p> <p><b>Source:</b> “Yau Ma Tei &amp; Mong Kok – Markets for Leisure and Pleasure.” <i>DiscoverHongKong.com</i>. 10 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk2.jhtml</a>&gt;</p>
<b>Text 46</b>	<p>“由於居住此地的船上人家(俗稱田家)，...” (<i>Yóuyú jūzhù cǐdì de chuánshàng rénjiā (súchēng tiánjiā).</i>)</p> <p><b>Back-translation:</b> As its boat people (so-called <i>Tanka</i>) do not feel safe on land, ...</p> <p><b>Source:</b> “大澳漁村.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_out.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/sightseeing/district/ss_dist_out.jhtml</a>&gt;</p>
<b>Text 47</b>	<p>“As its Tanka boat people do not feel safe on land, ...”</p> <p><b>Source:</b> “Tai O Fishing Village.” <i>DiscoverHongKong.com</i>. 20 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml">http://www.discoverhongkong.com/eng/touring/district/ta_dist_outl.jhtml</a>&gt;</p>
<b>Text 48</b>	<p>“客家人則在 200 至 300 年前開始在沙田聚居。” (<i>Kèjiārén zézài 200 zhì 300 nián qián kāishǐ zài Shātián jùjū.</i>)</p> <p><b>Back-translation:</b> Other villages were established by Hakka people 200 to 300 years ago ...</p> <p><b>Source:</b> “曾大屋.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk4.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk4.jhtml</a>&gt;</p>
<b>Text 49</b>	<p>“Other villages were established by Hakka people about 300 years ago ...”</p> <p><b>Source:</b> “Tsang Tai Uk.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk4.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk4.jhtml</a>&gt;</p>
<b>Text 50</b>	<p>“The district’s population grew in the Sung Dynasty (AD 960-1279), and in the Ming Dynasty (1368-1644).” (TT only)</p> <p><b>Source:</b> “Lookout Tower in the Tai Po Waterfront Park.” <i>DiscoverHongKong.com</i>. 16 February, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_taip1.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_taip1.jhtml</a>&gt;</p>
<b>Text 51</b>	<p>“The original village entrance faced north, but was later relocated to face east in order to achieve better fung shui.” (TT only)</p> <p><b>Source:</b> “Lung Yeuk Tau Heritage Trail – Lo Wai.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml">http://www.discoverhongkong.com/eng/touring/hkiidistricts/ta_dist_nort3.jhtml</a>&gt;</p>



<b>Text 52</b>	<p>“One of the most (sic) pleasant ways to see the coast is to rent a kaido, a small private boat ...”(TT only)</p> <p><b>Source:</b> “Sai Kung.” <i>Ctshk.com</i>. 22 July, 2006</p> <p>&lt;<a href="http://www.ctshk.com/english/destination/hongkong/highlights-13.htm">http://www.ctshk.com/english/destination/hongkong/highlights-13.htm</a>&gt;</p>
<b>Text 53</b>	<p>“The Temple is dedicated to two deities; the god of Literature (man), a 3rd-century BC statesman and the Military god of war (mo).” (TT only)</p> <p><b>Source:</b> “Man Mo Temple.” <i>Ctshk.com</i>. 22 July, 2006</p> <p>&lt;<a href="http://www.ctshk.com/english/destination/hongkong/highlights-5.htm">http://www.ctshk.com/english/destination/hongkong/highlights-5.htm</a>; accessed on)</p>
<b>Text 54</b>	<p>“After passing the Po Lin Monastery boundary, there is a clearing with a large Country Park traditional ‘gate’.”</p> <p><b>Source:</b> “Giant Buddha and Po Lin Monastery.” <i>DiscoverHongKong.com</i>. 7 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk7.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk7.jhtml</a>&gt;</p>
<b>Text 55</b>	<p>“廟內陳列的文物包括一個鑄於清朝道光年間(1847 年)的銅鐘及一台造於 1862 年的官轎。” (<i>Miàonèi chénliè de wénwù bāokuò yíge zhùyú Qīngcháo Dàoguāng niánjiān (1847 nián) de tóngzhōng jí yìtái zàoyú 1862 nián de guānqiáo.</i>)</p> <p><b>Back-translation:</b> Man Mo Temple’s magnificent external architecture that makes people register profound respect.</p> <p><b>Source:</b> “文武廟.” <i>DiscoverHongKong.com.com</i>. 7 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/taiwan/sightshow/hkwalks/ta_walk_walk1.jhtml</a>&gt;</p>
<b>Text 56</b>	<p>“The temple’s historical relics include a bronze bell dated 1847 and imperial sedan chairs made in 1862.”</p> <p><b>Source:</b> “Man Mo Temple.” <i>DiscoverHongKong.com</i>. 6 March, 2006</p> <p>&lt;<a href="http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml">http://www.discoverhongkong.com/eng/touring/hkwalks/ta_walk_walk1.jhtml</a>&gt;</p>